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LONDON, SATURDAY, APRIL 25, 1857.

REVIEWS

Christianity in China, Tartary and Thibet. By M. l'abbé Huc. 2 vols. (Longman & Co.)

M. Huc no longer travels in his own person. Formerly he explored the gigantic regions of Thibet, traversed the Mantchu Empire in several directions, and passed at fifteen points through gates or gaps in the China Wall. Now he voyages in company with old Rubruk and Corvino, traces the conquests of Genghis and the devastations of Houlagou, and builds up the story of the Christian Missions from the apostleship of St. Thomas to the last exhortations of Father Schall. His writings are of a kind to excite controversy. He is a son of the Roman Church, and a believer in miracles; he is deeply tinged with Catholic zeal; it is, with him, a duty to disparage Mosheim; his enthusiasm is intensely partial. Besides, he has to sustain a position attacked by several writers who have questioned his learning, his accuracy, and his capacity of appreciating manners or character. This gives to the history a polemical zest; but M. Huc is too well informed and too sensible to dull his narrative with condensed essays or clouds of erudite quotation. He is not less pleasant as a chronicler than as a traveller, for every page opens upon some incident, some quaint perspective, some tableau of orientalism, some restoration of men and events long obscured in the dusty annals of Franciscan pilgrimages, adventures, and martyrdoms in the East,—books composed, as we may fancy, by brown monks tracing solemn characters in cloister twilight. They had large and elastic imaginations,—those missal prophets recording the wonders wrought by self-mortified devotees on the ripe soil of Asia; and M. Huc accepts their authority with as few protests as possible. Something, however, which resembles an undercurrent of irony breaks in at times upon the bright and copious flow of the Catholic story, which, as we have said, begins with the apocryphal apostleship of St. Thomas, and ends with the establishment of the Mantchu dynasty in China. It is ample and discursive, including an account of the early Nestorian missions, the Arab travellers, the rise of the Tartar Emperors, their vast triumphs, the progress of proselytism under Kublai-Khan, the embassies of St. Louis, the ministrations of Rubruk, Xavier, Ricci, Goës, and Schall, the successive dynastic changes in the Chinese Empire, and many collateral topics of considerable importance as illustrating the fortunes of the Christian faith in the deserts of Tartary, among the votaries of the Dalai Llama, and among that peculiarly material nation surnamed the Celestial. We will say at once that M. Huc's work, stopping short where it does, written from a special point of view, and not founded upon any concrete basis of authority, is scarcely to be adopted as a full and sufficing history; it is a book, however, which, breathing the fragrance of olden times and travels, of Marco Polo dreams and Prester John missions, has not only a romantic interest, but serves to bring out into clearer light the religious history of the Chinese Empire. It may require a Protestant commentary; but it comes from a writer who knows at least as much of China, or of that modern science called Sinology, as almost any man living.

The exordium of the history is a little startling. M. Huc poises himself above his subject in a grand summary of the premonitions and prophecies that heralded the advent of Christianity. He traces the dispersions of the

Ten Tribes; he draws from the Puranas, from Maricandeya, from Virgil, from the Sibylline books, from Nigidius, from Cicero, the annals of the Wangs, and the Eddas, tributary streams of prediction to swell the promise of a Messiah; and it is by a far-reaching ellipsis that, having sown a few conjectural seeds among the Chinese of the pre-Christian era, he arrives at the biography of St. Thomas. That holy man makes a large but dim figure in the history. M. Huc, however, converts him to a theoretical purpose:

"Those who have studied the system of Buddhism in Upper Asia, have been often struck with the analogy, in many points, between its doctrines, moral precepts, and liturgy, and those of Christian Churches. Unbelievers have exulted at these resemblances, and have inferred immediately that Christianity was copied from the religious systems of India and China. But their triumph in this discovery, which has often served to trouble timid Christians, could only arise from want of good faith, or from ignorance. For if the primitive traditions of our race were carried to India and China by the descendants of Noah,—if the Jews were established there seven centuries before Christ,—if St. Thomas preached the Gospel there in the very first period of its existence,—if Judaism, Christianity, and the religions of Asia, were in continual juxtaposition, it is surely not difficult to imagine that the latter may have borrowed much from the Jews and Christians."

He is, therefore, a latitudinarian in history, and balances himself upon immense outriggers of conjecture. The narrative moves among faint lights and heavy shadows until it reaches the Si-gnan-Fou discovery.—

"In 1625, some Chinese workmen, engaged in digging a foundation for a house, outside the walls of the city of Si-gnan-Fou, the capital of the province of Chen-Si, found, buried in the earth, a large monumental stone, resembling those which the Chinese are in the habit of raising to preserve to posterity the remembrance of remarkable events and illustrious men. It was a dark-coloured marble tablet, ten feet high and five broad, and bearing on one side an inscription in ancient Chinese, and also some other characters quite unknown in China. The discovery excited much attention among the mandarins and the population of the country. The stone was publicly exhibited, and visited by crowds of curious persons; and amongst others, some Jesuit missionaries, who were at that time scattered about China, in various missions, went to examine it. The first who saw it was Father Alvares Smedo."

The characters engraved on this stone proved to be those called *Estranghelo*, which were in use among the ancient inhabitants of Syria, resembling the Kufic, and commonly employed in inscriptions. They were interpreted into a testimony to the existence of a Christian mission in China in the seventh century. The document offered as a translation is curious, though its authority has been doubted. Voltaire rejected it altogether; but he had a singular facility of dealing with Chinese questions. "The Jesuits have made us acquainted with it, therefore it is false," can scarcely be ranked among syllogistic demonstrations. Abel Rémusat, Stanislas Julien, and other profound Orientalists, allow the proofs, and supply M. Huc with materials for a very triumphant chapter.

Christianity in China, and Mohammedanism and Buddhism in Upper Asia, were simultaneously the watchwords of three rival movements. M. Huc, following the events of the ninth century, describes the visit of the Arab Ibn Vahab to Han-Cheou-Fou. Four hundred years later it was pictured by Marco Polo. M. Huc says:—

"This description is remarkably accurate. We have had occasion, during our long residence in China, to visit Han-Tcheou-Fou, which is still one

of the finest and most considerable cities in the empire. It is still intersected by numerous canals, on which thousands of junks, painted in bright colours, and brilliantly varnished, convey the rich merchants and elegant literati of the province of Tche-kiang, in various directions."

The History adds nothing to what is popularly known of Prester John; but assigns him to the Keraites nation, hunters of yellow sheep and yaks, beyond the Desert of Gobi, a branch of the race of Tartars, who in the eleventh century began to excite the terror of the Eastern world. The Nestorians at Baghdad were warned of their coming.—

"A people, innumerable as grasshoppers, has opened for itself a passage across the mountains which separate Thibet from Choutan, where, according to ancient historians, are to be found the gates constructed by Alexander the Great. Thence they have penetrated to Kaschgar. There are seven kings, each of whom is at the head of seven hundred thousand horsemen. The first of these is named Nazareth; that is to say, 'Chief, by order of God.' They have brown complexions, like Indians. They do not wash their faces, nor cut their hair, but plait it, and tie it together at the top of their heads, in the form of a tiara, which serves them instead of a helmet. They are excellent archers. Their food is simple, and not very abundant. They practise, above all things, justice and humanity. Their horses eat flesh meat.' At these words there arose a great noise in the assembly. An Arab chief stood up and said that the letter was not worthy of credit, since it contained an incredible circumstance; but another replied that he had himself had an Arab horse, which he fed habitually with beef and mutton, and that, consequently, there was no reason to doubt what the metropolitan of Samarkand had asserted."

Then came the ravages of those mighty chiefs, of whose successions six generations sat on an Indian throne. Ghengiz built his pyramids of human heads, and, even after his death, was the author of ruin.—

"His body was secretly transported to Mongolia; and to prevent the news of his decease from spreading, the troops that accompanied his coffin killed every individual they met on that long journey."

The Tartar invasions of Georgia, Armenia, Poland, and Hungary lead to a narrative of the Western missions to Asia. M. Huc thus justifies his digressions.—

"These embassies had the double purpose of propagating religion and civilization. The sovereign pontiff knew well that the Tartars, ferocious and indomitable as they were, would renounce their barbarous habits, and acquire a mild and humane character, as soon as they should be converted to the Christian faith; and to labour for their conversion would be to take measures for the protection of the Christian nations of the West. He sent forth, therefore, preachers of the Gospel, chosen from the Dominican and Franciscan orders, which, though still in their infancy, had shed great glory on the Church, and rendered society immense services."

The pilgrims journeyed among the Tartars, and obtained from their potentate Couyouk, "by the power of God, Khan and Emperor of all men," a reply to the Pope's letter. An extract will show how diplomacy has degenerated since those days:—

"If you wish to have peace—you Pope, and you Emperors, Kings, chiefs of towns, and governors of countries, do not delay to come to me and settle this peace. You shall hear our answers and our pleasure. The tenour of these letters declares that we ought to be baptized and become Christians; to that we reply briefly that we do not understand why we should do anything of the kind."

—Straightforward, and not illogical. The Franciscans returned. Next, some Dominicans visited the Khan, and were treated as beggars. An arrogant letter was then despatched to the Pope by the Grand Khan himself, while the Mongols sent to St. Louis. The travels of Rubruk, how-

ever, opened a new episode in the struggles of Christianity. Friar Ricold tells us what sort of people the kings of the desert were.—

"We entered Tartary, where we met with that wonderful and horrid people, the Tartars, who differ so much in person, manners, and mode of life, from all the nations in the world. They differ in person, for they have great broad faces, and eyes so little and narrow, that they look only like small alits in their faces; they are without beards, and many of them look exactly like upright old baboons."

He adds a pretty anecdote.—

"Once it happened that a Frenchman came to the Khan of Tartary, and the Emperor asked him what offering he had brought him; the Frenchman replied, 'Sire, I have brought you nothing, for I did not know of your great power.'—'How,' said the Emperor, 'did not the very birds, as they flew over the country, tell you of our power?'—The Frenchman replied, 'Sire, perhaps they did, but as I do not understand their language, I did not know what they said'; and thus the Emperor was appeased."

The Franciscans were marvellous travellers. The story of their enterprises has the charm that belongs to the relations of Tavernier and Della Valle. They went to Cathay.—

"The Franciscans were much surprised to find here a Parisian goldsmith named Guillaume Boucher, who had been taken prisoner in Hungary by the Tartars, when they captured Belgrade. Along with the goldsmith they had carried off at the same time a Lorrain woman from Metz, named Paquette, and a Norman Bishop, a native of Belleville, near Rouen."

Rubruk was less disgusted with the Tartars than Ricold.—

"I positively declare," he says to St. Louis, "that if our peasants would live as frugally and dress like these Tartars, they might make the same conquests."

The entire narrative, so far as it is connected with Tartary, abounds in passages that tempt us to quotation; but the most picturesque are on the larger scale. M. Huc diverges from Cathay to the Thibetan and Chinese missions, noticing by the way the origin of gunpowder and the compass, and conjecturing that Roger Bacon may have received a hint from the traveller Rubruk. Father Gaubil translates the following account of a Chinese siege in the thirteenth century:—

"There were in the town some fire *paos*, which projected pieces of iron in the form of a cupping glass. These were filled with powder, and when they were fired there was produced a noise like thunder, which was heard for twenty-five miles around, and the place where they fell was burnt. If this missile struck on iron cuirasses, it shattered them to pieces. When the Mongols were sapping a wall, they sheltered themselves in holes dug in the ground, so that from the walls they could not be injured, and the besieged, to dislodge them, used to attach some of these shells to iron chains, and let them down from the walls into their pits. When they reached the ditches or caves, they took fire by means of a match, and spread devastation among the besiegers. These missiles were more feared by the Mongols than anything."

The insolence of the Chinese was, on some occasions, not less than that of the Tartars. At other times they treated the missionaries with respect. Father Ricci received two grand visitors.—

"The Catholic mission, as we have said, had taken up its abode on the bank of the river; and as the brilliant *cortège* moved slowly up the stream, the missionaries, with some friends whom they had placed in their windows, stood watching the progress of the interminable squadron with its dazzling escort of mandarins. The imperial commissioner and the viceroy were seated on the deck of the most splendid junk, majestically smoking their long pipes, and inhaling, along with the tobacco, the incense of their votaries, who were shouting enough to burst their throats, 'Wan-Fou, Wan-

Fou,' that is, 'Ten thousand Felicities!' Favoured by a gentle breeze, the great gala junk was moving gaily on when on a sudden a rapid movement was executed on board, she went about, floated a little way back with the stream, and then came to anchor just opposite the missionaries' door. The two great men, the imperial commissioner and the viceroy, immediately landed, and advanced, sheltered by their enormous red parasols, to the Catholic mission-house."

Ricci's name is conspicuous in the history. He travelled extensively,—saw the Emperor,—visited all classes,—and combatted some strange opinions: among others, those of certain women calling themselves Abstinentes.—

"The women who join this association make a vow never to eat neither meat, fish, eggs, or anything that has ever had life, but to live entirely on vegetables. They believe that after death, if they have faithfully observed their vows, their souls will migrate, and they will be born again as men; and the hope of obtaining so great an advantage enables them to endure continual mortification, and supports them under all the troubles and vexations inflicted on them in this life by men. They promise themselves, doubtless, an ample compensation, and it may even be imagined that they sometimes enjoy a little foretaste of the revenge they will take when they find their husbands transformed into women. At various periods of the year the members of this society make processions to certain pagodas which are in high repute; and the poor women may be seen tottering along, by the help of a stick, on their little goats' feet, performing painful pilgrimages, in the hope of some day retaliating their wrongs on the men."

Father Schall's career was subsequent to the period of persecution; he promoted Christianity in divers ways. First, he ingratiated himself with the reigning Emperor by constructing a harpsichord from the remains of an old spinet; then he addressed himself, indirectly, to the Emperor's two thousand wives, guarded in their brilliant prison, he says, by ten thousand eunuchs. They took kindly to the new doctrines:—

"They liked also to devote their hours of leisure to the embroidering altar-cloths, and making ornaments and artificial flowers, which they sent to the mission, happy in being able to contribute to the magnificence of ceremonies which they were never to witness. By the year 1639, there were thirty-eight of these Christian ladies in the imperial palace."

An insurrection breaking out, Father Schall was consulted by the Emperor; he incautiously remarked on the art of casting cannon, and was forthwith ordered to establish a foundry. He declared his ignorance, but in vain:—

"Adam Schall, therefore, was obliged to resign himself to his fate, and set to work; and the foundry was built close to the palace, in order that the court might be able to amuse itself by watching the proceedings. As soon as the brass was melted, and when preparations were being made for running it into the mould, the workmen who had been placed under Father Schall's orders made arrangements to offer a solemn sacrifice to the Spirit of the fire. The missionary hastened, however, to put a stop to their superstitious practices, and arranged instead a Christian altar, on which he placed an image of the Virgin and Child, and then, wearing surplice and stole, he addressed his prayers to God in the presence of an immense crowd, praying for a benediction on the work he had undertaken, in the hope it might tend to his glory. The success was complete; and historians say that twenty excellent cannon were cast, the greater number of which were bored for throwing 40-pound shot."

But the cannons and culverins did not save the dynasty. The insurrectionary chief poured into Pekin with a swarming host and the Emperor saw that he was lost. Resolving to sacrifice his daughter to save her from profanation, he only cut off one of her hands; then, hurry-

ing to a hill-top, wrote in blood upon the corner of his tunic—"Health to the future Emperor! Do not hurt my people!" and hung himself to a tree by his girdle. The dynasty of Ming was thus brought to an end. That of the Manchus was established, tracing itself to the stars.

We have dealt with the general rather than with the special narrative contained in M. Huc's volumes, but the one is closely interwoven with the other. As a history of the propagation of Christianity in China, Tartary, and Thibet, the book possesses claims on all English readers,—and, if it should not be accepted as philosophically impartial, will at least enjoy the credit of being thoroughly interesting.

The Life and Opinions of General Sir Charles James Napier, G.C.B. By Lieut.-Gen. Sir W. Napier, K.C.B. Vols. III. and IV. (Murray.)

We have had some experience in skirmishing and slight engagements in the former volumes of Sir William Napier's Life of his brother. We have seen murderous volleys poured into the Whigs in general, and effective single shots at Sir Frederick Adam, Sir Thomas Maitland, and others. This is fortunate, as it strengthens our nerves for the grand carnage. In spite, however, of the previous preparation, we confess to that bewildered sensation which a man feels amid the stunning noise and excitement of a general action. There is a passage in the third volume (p. 30) which depicts something of the "*periculosa plenum opus aleæ*" of the reviewer of Charles Napier's Life. It is as follows:—"When in the fight I held my life as gone; for as to escaping, all idea of that vanished when I saw the 22nd firing way, and was obliged to ride between the fires of two lines not twenty yards apart. I expected death, as much from our men as from the enemy, and I was much singed by our fire; my whiskers twice or thrice so, and my face peppered by fellows who, in their fear, fired high over all heads but mine, and nearly scattered my brains."—"Well, enough of all this, my thoughts are on another world." We accept these lines as descriptive of our case—all save the concluding remark (not having Sir C. Napier's singular faculty of turning in a breath from things earthly or devilish to things divine). We rise from this literary battle stunned and shaken. The scene is stamped on our imagination. On one side are the Napierians, few but fell. There is Sir Charles himself, known by his "eagle beak" and grim demeanour, mounted on an elephant, the same that brought back the Somnath Gates, and which by raising the Conqueror of Sindh so high renders his insignificant stature still more remarkable. There, too, is M'Murdo, armed with a club, bent on "taking the life of the catiff Buist," but held back by Minerva in the shape of the "lawyer Holland," who grasps from behind his long locks and whispers the perils of the law. On the other side are the countless hosts of British Beloochees, commanded by Outram, Willoughby, Jacob, Jocelyn, Howick, Ashley, and many more too numerous to mention. The Napierians, though few, have a powerful artillery and they keep up an incessant discharge of Greek fire, which disfigures and kills—so that none can recognize the slain. The Ameers, Dalhousie, "the idiot" Ripon, Hardinge, the Directors with the *Sus horridus* at their head, are restrained by fear from entering the fight, but will not be saved by their cringing from the vengeance of the Conqueror. Over all, like a Feroohur, hovers the genius of the British nation, which "has made Napier's glory its own," yet holds the scale of victory with an uncertain hand and puzzled looks.

After all, it is perhaps best to meet the incoherent ravings, the contradictions, and ridiculous absurdities of this book with a jest. We will give some specimens of the trash which Sir W. Napier has thought fit to present to the public; and then ask if a work made up of such effusions deserves a lengthened examination? Take first the verses which Sir Charles writes on the assignment of Cashmere to Gulab Singh:—

Oh! Goolab Sing,
We made you king,
All out of moderation!
But says Cashmere,
You shan't come here,
And all is boisterous!
Oh! Lord Hardinge,
You made me king,
For a con-sid-eration!
Now give me back
Some hundred lac
Paid for your moderation.
Quoth Hardinge, No!
I can't do so,
For I have got no money,
But the chamber door
Of the sweet La whore,
I'll watch for you my honey!
Lall Sing and Punk,
May both get drunk
While you may take Cashmere.
Repay your cash!
"T would be too rash,
I cannot be cashier.

Here is a sketch of what Sir Charles would do as Emperor of the East.—

"Were I Emperor of the East, and thirty years of age, I would have Constantinople on one side, and Pekin on the other before twenty years, and all between should be grand, free and happy. The Emperor of Russia should be *dome*: freedom and the press should burn along his frontier like touch-paper, until half his subjects were mine in heart; and then I would smite him under the fifth rib, and the Baltic should be my north-west province. Odin went from India to Scandinavia; so would I, and crack the ice under his throne at St. Petersburg."

In at least a score of passages he depicts himself as king, and talks of what he would do in such a strain as the following: "Scinde might be the richest of kingdoms. Were I king of it, Kurrahee would be my capital for a very little while; my troops should reach Babylon, and Candahar should be my capital, or Babylon itself." And again, "I could conquer up to Constantinople as easily or more so than Alexander did, for he had Greeks to fight against."

It may be thought that this was merely the *desipere in loco*; but we find the grave musings of the Conqueror of Sindh equally absurd. What shall we say to the "warning voice" spoken of in the following extract?—

"A forecast of events comes over me, a thousand thoughts collect and bring conviction in an unaccountable manner. Lo! an example! Some days ago a conviction came that the robbers would go into Trukkee: it was not reason, there were many reasons against as for, but a sort of spirit told me so. On the 28th of February my mind was engrossed with my intended movement northward, which was ordered for the 1st of March: while ruminating, a man came hastily to say my convoy was attacked. My thoughts were then intent on how to force the enemy to my purpose in the north, whether by skill, or by riding upon them; but suddenly a voice seemed to repeat Trukkee! Trukkee! it had done so before. They cannot be so mad as to go there, I internally repeated. They are, replied the spirit! What else but a spirit could it be? I walked about irresolutely. Beware! beware! said the warning voice, and suddenly, ere my thoughts could settle, I called out almost involuntarily, Bring my horse! and in ten minutes we were cantering towards the scene of combat. My staff attacked the retiring enemy. Trukkee, said my guide. The game is mine, re-echoed the internal voice. My heart was wrath with M'Murdo for pursuing the robbers like a recruit; I thought

he had done me mischief, yet still the voice whispered *The game is yours*. It was not my mind that spoke. I am a child in the hands of God!"

Couple this with what is said at page 218 of the same volume:—"This time two years I marched against the Ameers, and a comet appeared: three days ago another comet appeared. Does this argue the same success? How these strange coincidences strike the mind! at least they do mine: they have not much influence upon me, but they have some." After this, one feels disposed to antedate the remark in a subsequent page:—"It is strange to feel so well after these fits of madness, but I do not think to go permanently mad."

We can assure our readers that these hallucinations are not one whit more absurd than the Napierian statements in general as to Indian history and statistics, and of Sindh especially, nor more false than the accusations of treachery, cowardice, and peculation, heaped up against a host of individuals, who dissented from or resisted Sir Charles Napier's wild schemes and delusive projects. No rational man, we suppose, believes that the Bombay Government opened the Conqueror of Sindh's letters; that General Outram bribed his body-servant to report every word he said; that Dr. Buist stole a copy of his book; that Mr. Willoughby "put a letter of seventy pages from Lord Ellenborough in his pocket, instead of sealing it up"; that Lord Dalhousie invented falsehoods against Major Rathborne out of spite to Sir Charles. In the same way, if a commission were appointed to-morrow, it would be convincingly proved that the whole statement made about Sindh in the volumes before us is a tissue of gross exaggerations, ignorant misconceptions, or monstrous perversions of the truth. In fact, nothing but the lamentable want of knowledge that prevails in this country on Indian subjects, the previous reputation of the Napiers as soldiers, and the eminence of Sir William as a writer, coupled with his unparalleled assurance, could have made the fictions of his Sindh annals credited by any one. Amongst those really acquainted with India his assertions are regarded with the ridicule and contempt they deserve. We will give a few examples of this romancing, not the strongest, but the first that occur to us.

We notice, first, Sir Charles's campaign, in 1845, against the Hill Beloochees, which, we are told, "Napoleon or Wellington might have envied." These hill tribes were, in truth, but two, the Murrees and the Bhoogtees, of whom the Murrees were really formidable for their courage, but had nothing to do with Sir Charles's campaign, as he himself admits. These two tribes together might have mustered on an emergency from 1,500 to 2,000 fighting men. The Doomkees, Jakranees, and the rest whom Sir Charles calls Hill Beloochees, lived in the plain on the edge of the desert. Their utmost strength was about 500 warriors. In 1839, a small force, under Major Billamore and Capt. Jacob, had been through all the "inaccessible places" Sir Charles talks about, and had defeated the Bhoogtees in their stronghold, returning by the Murree hills. There is a published account of this expedition, known to every one who has any pretensions to a knowledge of Sindh. Yet we are told in the volumes before us, that for six hundred years these very hills had never been successfully invaded,—that the tribes mustered upwards of 18,000 combatants,—and that they were swelling into huge armies. Let us after these incredible absurdities, be silent as to the mendacity of Russian bulletins. Lord Ripon was indeed right in saying, "*You make too much of these trifling outpost affairs, which are insignificant.*" We smile, but do not won-

der, when we read, "Hardinge has not taken the slightest notice of my despatch."

The mis-statements on Indian subjects are astounding. We are told, obviously to discredit the Mohammedan government of the Ameers, that the Hindús formed the great mass of the population of Sindh,—that they were subject to a poll-tax from which others were exempt,—that they were frightfully oppressed until liberated by Sir Charles Napier,—and that they suffered from the terrible institution of the Sutte until the Conqueror came and abolished that cruel superstition. Here are four assertions, all of which are absolutely untrue. The population of Sindh is chiefly Mohammedan. The Hindús were not subject in Sindh to a poll-tax. They were not frightfully oppressed. They never suffered from Sutte. These facts are known to all men who know anything of India. The population returns of Sindh are open to examination. They give 1,354,891 Mohammedans, against 413,846 Hindús and all other sects. As to the poll-tax, hear Capt. Burton:—"The Hindús of Sindh, being principally traders and merchants, paid no regular poll-tax. Those among them who were employed by the Ameers as *amils*, or civil officers, contributed nothing to the state, except in the form of periodical fines." As to other oppressions, the opinion of an impartial writer, Capt. Postans, speaking of the Ameers' government, will suffice,—"*There was a total absence of the fierce, violent, and brutal cruelty often exercised by the despot princes of the East, whether Mohammedan or Hindú.*" The statement that Sir C. Napier abolished Sutte in Sindh is such an astounding untruth that at first we thought it meant for a joke. If Sir William will condescend to read any work on Sindh except his own, he will find that the practice of Sutte is altogether unknown to the Sindhian Hindús. So far from it, to quote Capt. Burton, "Females do not even attend at the funeral pyre, the Pinni or the Pinda."

Those who like strong contrasts may compare Sir C. Napier's statement regarding the internal condition of Sindh with the account of Col. Jacob. One of the two must be grossly false. Sir Charles says:—

"The people of Scinde are wild, uneducated, and warlike, but a noble nation, if the word nation can be applied to men who have no national feelings, no union. They are divided into tribes,—some stationary, some nomadic. All are addicted to robbery and murder, if we choose to call their acts by those names; but to do so would not be strictly just, because no law existed under the Ameers against such crimes, in which those princes largely participated."

—Col. Jacob says:—

"I travelled repeatedly, before 1842, all over the country, through the length and breadth of the province, without a guard, and can positively declare, from personal knowledge, that no country in the world could have been more free from robbers and thieves than was Sindh under the Ameers, from 1838 to 1842. No guard was ever required, and nothing was ever lost, save, occasionally, when our own followers were the thieves. In spite of the excellent police, thefts and robberies are somewhat more common now; but they are still very few. The perfect safety of the traveller in Sindh under the Ameers, and his insecurity in our old province of Gujarat, was often remarked on. During the years above mentioned, from 1838 to 1842, the contrast was striking."

It is said that "two" was Sir C. Napier's magic number. He won two great battles, married two wives, died twice—once at Coruña and once afterwards. In the same way, his connexion with India may be divided into two great quarrels—one, the Sindh and Outram, and the other the Bengal and Dalhousie con-

trovery. With the first we have, happily, done. We shall introduce the second by the following quotation, as a specimen of the taste with which it is conducted:—

"October 11th.—The laird having returned, I wrote to the aide-de-camp in waiting, to know if the governor-general had any orders for the commander-in-chief? "The governor-general had no commands for the commander-in-chief, but would be happy to receive his excellency on whatever day he might wish to see him." Now the commander-in-chief wishes never to see the G. G. again. This it is to be pedestal to the statue of an idiot! Oh! my cabbages! my cabbages! my farm! my pigs! When Dalhousie's father was commander-in-chief here, he visited the King of Oude at Lucknow, and made a point of introducing her ladyship, which the king did not understand at all, and fancied the laird wanted to sell her. After a short time he said to his attendants, "that will do, take her away."—This should certainly have figured among the reasons for annexing Oude: it would have been stronger than anything yet adduced for that spoliation."

In a pamphlet published by Sir William in reply to the Duke of Wellington's condemnation of Sir Charles as to the Dalhousie quarrel, he commences thus: "Lord Dalhousie, supported by anonymous knaves, rendered subservient by bribery and terror, and docile by being rewarded with patronage, money, and exclusive intelligence, has been pouring forth abuse of Sir C. Napier, and sickening praise of himself, through such sewers, such edicts of filth and falsehood as the Indian press; and, moreover his Lordship prefers such sinister methods of malignant dishonesty to deface the dead body of Sir Charles Napier with dishonest words."

These passages, and the offensive expressions, to be found throughout the Fourth Volume of the work before us, applied to Lord Dalhousie, such as "Poor little pig!" "the little weazel!" and the wish to get into Parliament "just to have an opportunity of munching Dalhousie's head before I die," are tolerable evidence of the spirit in which the whole affair is related. It occupies some hundred pages, but we will content ourselves by giving the pith of it in a few lines. Sir Charles having arrived in India too late for the Sikh War, and having got nothing but hard knocks out of the Afreeds, with whom he contrived to build up a little quarrel, determined as the next best thing to suppress a grand mutiny in the Bengal army. He had already taken occasion to say, putting the words into Lord Hardinge's mouth, that this army was "Aungian, and the staff execrable." He now exaggerated some partial discontent which existed as to the withdrawal of field-service allowances from regiments entering the Punjab, no longer a foreign or enemy's country, into a mutiny of 40,000 men. As to the reality of this mutiny, we shall content ourselves with quoting the Duke of Wellington's decision: "A close examination of the papers sent to me by Sir C. Napier himself, with his report of the transactions, convinced me that there was no mutiny of the troops at Wuzerabad in December, 1849, or January, 1850. There were murmurings and complaints, but no mutiny." But Sir Charles ventured on two steps without the sanction of the Governor-General, as ill judged as they were daring. He disbanded the 66th Native Infantry, and promoted the Goorka battalion into their place, with of course increased pay. He also suspended the Government regulations as to the allowances of the Sepoys in purchasing food. We are not about to discuss these measures. It is sufficient that they were condemned by the Government and the Duke of Wellington.

So ended Sir Charles Napier's Indian career, with the disapprobation of the Great Com-

mander whose strong arm had upheld him, on former occasions, against the voice of the whole Indian Government, and obtained for him the *bâton* which he now was compelled to throw down in disappointment and disgust.

We close Napier's Life in the fullest conviction that it would have been far better for himself and for the world had the words with which the Duke is said to have received him on his return from Bengal been his maxim throughout life, and thus in exchange for these two volumes we should have had "Not a word about India!"

Peripatetic Papers; being a Volume of Miscellanies, by the Members of a Literary Society. Edited by John McGilchrist. (J. Blackwood.)

HERE are nearly three dozen papers by something less than a dozen and a half of writers, who, to read their articles, walked to one another's houses and read their productions. Hence the term "Peripatetic," which, by a figure of speech, is applied to the papers, and not to the writers. Of these writers, one is inclined to think that the popularity and fashion of evangelical religion are owing to Cowper's poetry; a second advocates the isolation of England, that she may assume separate and independent influence in the councils of Europe; a third thinks that Africa and her negroes may yet "go a-head," and take social rank in the world; while two writers speculate on the chances of Italy's glory bursting forth even in our own times. An interesting paper on 'Insurance Frauds' shows that the 'Priggish Joint-Stock Bank Companies' of later days had magnificent instruction how to work ruin and desolation to the many, and hard cash and loss of character to the few; in the companies of other days. The narrative papers are better than the merely speculative; but, unless they have been touched by the Editor, there is a singular sameness of tone in all of them. As a specimen of the lighter papers, here is a paper on dancing:—

"In the middle ages the public mysteries were usually interspersed with dancing, which seems then, as now, to have been a very serious affair. And in the directions for a grand cathedral service at the Church of La Vallière in Rome, the official mandate says: 'this service may be finished with or without a dance,'—which indeed may be said of anything else—'if the dance be preferred, it shall come immediately after the Sanctus. And while the hymn to the highest powers is being sung, the four principal dancers shall reverently perform a ballet, accompanied with *caprioles* and *entrechats*, and so after each stanza till the benediction.' Strange as this seems to us, we should recollect that even in our own country the common people were at one time played out of church at the end of the sermon by a fiddle, when they formed a dance in the churchyard. 'This harmless and pleasing practice,' says Rees, 'has been totally abolished by the Methodists.' The religious origin of dances of this sort is obvious. But dancing has actually formed part of the religion of some persons. There was one Hermotinus among the Gnostics, who, we read, frequently danced himself into so divine a condition, that while fixing his thoughts intently upon any bright star, he was able to project his soul into it, and this he did repeatedly, till one night his wife burnt his body while his soul was away, so that when he came back he found that he had been clandestinely killed during his absence. Nor has the delusion been confined to individuals; for, in 1573, a sect of fanatics arose at Aix-la-Chapelle, whose creed consisted mainly in dancing, and who, after committing unheard-of crimes, were overpowered and slain by the Elector; and thus, says Prynne, 'were sent down to dance with frisking satyrs.' The records of the Jumpers and dancing Dervishes furnish similar instances of fanaticism. While we are talking of barbarous and

fanatical people, it is curious to observe that the lower any race is in the scale of humanity, the more enamoured are they of this amusement. Gallini says, that if one plays a fiddle at the Gold Coast, the inhabitants cannot refrain from dancing. In all savage nations the practice prevails, frequently accompanied with great cruelty and licentiousness. In Ashantee no less than one thousand five hundred persons stand up at once—the king in the midst, beating time on the tom-toms, and killing anybody who spoils the figure. The Mexicans likewise dance in large numbers to the sound of wooden drums. The Japanese daub one of their party with filth before commencing a difficult dance, and place him where it requires much address to avoid a disagreeable contact. The Malays, instead of bowing, spit upon their partners' hands when the music strikes up."

There are some verses in the volume of more than ordinary merit; and, altogether, the book has pleasant reading in it for desultory people.

Trevelyan Papers prior to A.D. 1558. Edited by J. P. Collier. (Printed for the Camden Society.)

Diary of John Rous, Incumbent of Santon Downham, Suffolk, from 1625 to 1642. Edited by Mary Anne Everett Green. (Printed for the Camden Society.)

Mr. Collier promises, with a second volume of the 'Trevelyan Papers,' a Memoir applicable to the whole. Until this Memoir appears, we may refrain from much notice of these helps to history in olden time. The documents now printed begin with a Charter to the Cathedral of Exeter in 670, and end with an indulgence for the repair of the same in 1551. Between these appear some seventy articles on public and private affairs in the West of England.

The 'Diary of John Rous' has a larger interest. Rous was incumbent of Santon Downham, in Suffolk, from 1625 to 1642,—an exceedingly eventful time, during which he kept a record of facts and gossip for his personal use. Rous was a divine, and his notes on the divinity-literature of the day are often curious as well as ample. He was also, in a less degree, a politician; and the most amusing parts of his diary are the entries of squibs and satires which have elsewhere perished. One of these satires we will quote as an example.—

*The Masse-Priest's lamentation
For the strange alteration
Begun in this Nation.
Wherefore he makes great mone,
And sings o'hone o'hone,
To the tune of Poor Shon.*

St. Peter's seate Is in a sweate, Alas! alas! The triple crowne Is tumbled downe. Adieu deere Masse! Never shall I sippe On Nunne's cheryllipe; A halter or a whippe Is my doome, Made of Scottish broome, To sweepe us all to Rome. O hone! O hone!	Oh helpe me some deere Saint, And heare my sad complaint, O hone! O hone! Me Papiat pore Turne out of dore, Alas! alas! And holy Frier Is in the mire. Farewell deere Masse! For now all priests Banished thou seest; All pray to Christ, None to Mary, To custome quyte contrary; That here him will not tary, O hone! O hone! Some unknowne voyage, Or pilgrimage, Alas! alas! Through places strange Now must I range, To find out Masse. So till I come Quite unto Rome, Fortune at home Will not flatter. Nor suffer holy water Which we on browes did scatter. O hone! O hone! The time is spent, I shall be shent, Alas! alas! If here I stay, On beades to pray, And read more Masse.
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If I recant,
Turne Protestant,
No pardon grant
Will the Pope;
Then shall I want such hope,
If I religion cease,
O'hone! O'hone!

Saint Marie's Creed
Be my good speed;
Alas! alas!
Where should I run
This scourge to shun?
Adew deere Masse.
Time with his whip
Makes me to skip,
Where should I slip
Me to hide?

For such as Masse deride,
They cannot me abide,
O'hone! O'hone!

Very sickle
Is Catholicke,
Alas! alas!
The parliament
Is fully bent

To put down Masse.
Jesuite and Frier
Hang in the bryer,
Like Dun in the mire,
Well-a-day!

And those that were my stay
Must hang or runne away.
O'hone! O'hone!
Is't not well, Sir?

Other papers, of graver interest than squibs and crackers, were also preserved by the worthy Suffolk diarist. Witness this account of the assassination of the Duke of Buckingham by Felton:—

"A Letter from one of the Highmans.—I knowe that the newes of the strangest disaster that ever was done by an Englishman upon the person of so great a man, is by this time spreade farre and wide, though acted but yesterday, about eight in the morne. The day before, being the 22nd of August, a sayler that had affronted the duke a seventhnight before, was by a martiall court condemned to die; after which (he being carried to our prison by myselfe with our whole guard) the saylers in greates multitudes drew together with cudgels and stones, and assayed with great fury to take him from us, insomuch that there fell out a greates muteny amongst us, that I was enforced to let fly my muskets, though not with intente to kill (because I had no order); but we received blowes with stones and cudgels, and had much to doe to keepe the prisoner. But the captaines of the flecte came up to us, and drew upon the saylers with greates fury, and banged and slashed them dangerously, by which time the duke himselfe, with a great company on horsebacke, came fresh upon them too; where there was 200 swordes drawn, and where the duke behaved himselfe very nobly and bravely, and drew ('drave' in margin) all the saylers on the porte pointe, and made them all fly on shipborde, wherein many were dangerously hurte and two killed outright. He retired within the towne againe; and himselfe in person sawe the first mutinere carried with a garde to the gibbet, where he was hanged by the handes of another mutinous sayler, who himselfe was saved for that good office. The other had not dyed if they had not then mutined, for the Dutches had begged his life. Now the next morne, which was Saturday the 23, there came one Jo. Felton (a gentleman borne neere to Sudbury in Suffolk), to towne, who laye but three miles from towne the night before, in his journey from London. So soone as he came, he repayed to the duke's lodging, where I had a strong garde; he went unknowne amongst many; and yet well knowne amongst many (as having bene a tietenant in the army), into the hall. The duke having received that morning certaine newes that Rochell was relieved, was very jocant and well pleased; and addressed himselfe with all speed to carry newes thereof to the King. Many of his company being ready on horsebacke, and himselfe coming out of the parlour, colonell Fryer mette him and saluted him; the duke also, according to his courteous manner, saluted him, and lifting himselfe up, while colonell Fryer still stouped, this Felton with a knife reached over the colonel's shoulder, and stabbed the duke above the left pappe, cleane through a ribbe. The duke, pulling the knife himselfe out, cryed with a greates oathe, 'Traytor, thou hast killed me,' and drew his sworde halfe out, and so fell downe and never spake worde more. When with a showing shrike every body withdrew, and none knewe who killed him, Felton, who might have escaped, offered himselfe, saying, 'I am the man; why doe you not kill me?' who then had much to doe to be saved. But then the wofull spectacles in every roome of the house, with the dutches and other ladies, lords, knights, and gentlemen's direfull lamentings, wringings, with shrikes and cries, what hearte could endure? The villaine, in respect of my office, was presently committed to me; and I carryed him

with my guard to God's House, where three of the privy councill came to take his examination, which done, I brought him to our prison, where he remained with a guard upon him. He is a very bould resolute young man, and doth not repent his facte, as perswading himselfe that he hath done good service to the king, state, and country."

Of the manner in which Mrs. Green has performed her editorial task we cannot speak too highly. Her Introduction exhausts the family history. Her Notes, not too numerous, and not too long, are much to the purpose; and when she ventures beyond the immediate point to be cleared, it is to give the reader information from a store of knowledge singularly wide and accurate.

Two Lectures on some Changes in Social Life and Habits. By E. B. Ramsay, M.A., Dean of Edinburgh. (Edinburgh, Edmonston & Douglas.)

"Little and good" is a familiar phrase, which may be not inaptly applied to a book like these "Lectures." Its pretensions are modest. The Reverend Dean of Edinburgh, in two gossiping Lectures, colloquial in their tone and amusing in their matter, recounts to his hearers, in Ulster Hall, the changes and transitions which have acted on the surface of social life in Scotland, within his own experience and memory of half a century. He treats of changes of feeling in connexion with religion,—of habits in regard to conviviality, dialect, and humour,—and of relationship between master and servant. In most of these illustrations of change, the mutation has been for the better. Thus, forty years ago, we are told, that women were almost the only religious worshippers, at all events in the Episcopal chapels of the Scottish capital. This was so much the case that the Rev. Sydney Smith once took for his text a phrase that was a reproof and sermon in itself:—"Oh, that men would, therefore, praise the Lord!" This was more witty, and, perhaps, more applicable, in its way, than the text which the same reverend gentleman flung at the heads of his fashionable hearers in Berkeley Chapel, when he took leave of that modish congregation, in 1809, with the imperative text,—"Thou shalt not commit adultery!" However this may be, the absence of the male sex in Edinburgh from church and church ordinances was so complete, half a century ago, that if by chance a man appeared at the communion-table, he was made the subject of conversation at the tables of all who had seen and wondered at the vision. Indeed, religion, whether at home or abroad, seems to have been considered rather vulgar, in fine society at least, in the place and at the period already indicated,—for we find a report, that "Sir Nathaniel Duckinfield, the officer in command of the detachment, had family prayers every morning," warmly resented as a bit of malicious scandal—"the ill-natured stories of Montrose."

To what denomination the toppers belonged we cannot guess, but they seem to have been mighty fellows in their way. What a throat must Sander Paul have had, who, through a long evening, drank raw whisky, glass for glass, against each glass of claret quaffed by the other guests! But drinking was then accounted a virtue. The Bar approved, and bishops only censured it after being driven into the invidious task.

"In the Highlands this sort of feeling extended to an almost incredible extent, even so much as to obscure the moral and religious sentiments. Of this a striking proof was afforded in a circumstance which took place in my own church soon after I came into it. One of our Gaelic clergy had so far forgotten himself as to appear in the church some-

what the worse of liquor. This having happened so often as to come to the ears of the bishop, he suspended him from the performance of divine service. Against this decision the people were a little disposed to rebel, because, according to their Highland notions, 'a gentleman was no the waur for being able to tak' a gude glass of whisky.' These were the notions of a people in whose eyes the power of swallowing whisky conferred distinction, and with whom inability to take the fitting quantity was a mark of a mean and futile character. Sad to tell, the funerals of Highland chieftains were celebrated by immoderate and often fatal consumption of whisky. I myself witnessed the first great instance of a change in this matter. I officiated at the funeral of the late Duke of Sutherland. The procession was a mile long. Refreshments were provided for seven thousand persons: beef, bread, and beer, and not one glass of whisky was allowed on the property that day!"

As samples of old Scottish servants, and the liberties taken by them, the little reverence they had for (or rather the perfect equality which they felt they were upon with) their masters and all the world, the following has not been exceeded by the writers either of romance or of reality:—

"At a dinner party Sandy was very active about changing his mistress's plate, and whipped it off when he saw that she had got a piece of rich pattee upon it. His mistress not liking such rapid movements, and at the same time knowing that remonstrance was in vain, exclaimed, 'Hout, Sandy, I'm no dune,' and dabbed her fork into the pattee as it disappeared to rescue a morsel. I remember her praise of English mutton was a great annoyance to the Scottish prejudices of Sandy. One day she was telling me of a triumph Sandy had upon that subject. The smell of the joint roasting had become very offensive through the house. The lady called out to Sandy to have the doors closed, and adding, 'that must be some horrid Scotch mutton you have got.' To Sandy's delight this was a leg of English mutton his mistress had expressly chosen, and as she significantly told me, 'Sandy never let that down upon me.'"

By way of further illustration, the Dean gives—

"a characteristic anecdote of one of these old domestics I have from a friend who was acquainted with the parties concerned. The old man was standing at the sideboard and attending to the demands of a pretty large dinner-party; the calls made for various wants from the company became so numerous and frequent that the attendant got quite bewildered, and lost his patience and temper; at length he gave vent to his indignation in the remonstrance addressed to the whole company, 'Cry a' thegither, that's the way to be served.'"

On the subject of language and idiomatical phrases, the Dean "warms up." He takes "Auld lang syne" to be unmatchable in English, and untranslatable, like the "simplex munditiis" of Horace, and the *αυσιθμον γελασμα*, the sun-sparkle on the ocean, of Æschylus. It is, perhaps, true that national character changes as the national language changes; and the old Scotch lady was right who, on being asked if a certain person was Scotch, tartly remarked, "I canna say. Ye a' speak sae ginteel noo, that ye dinna ken wha's Scotch!" The Dean very truly remarks on this subject:—

"When we hear our Scottish language at home spoken by our countrymen, we are not struck with any remarkable effects; but it must have a far more impressive character when heard amongst those who speak a different tongue, and when encountered in other lands. I recollect the late Sir R. Liston expressing this feeling in his own case. When our ambassador at Constantinople, some Scotchmen had been recommended to him for some purpose of private or of government business; and Sir Robert was always ready to do a kind thing for a countryman. He found them out in a barber's shop waiting for being shaved in turn. One came in rather late, and, seeing he had scarcely room

at the end of the seat, addressed his countryman, 'Nebour wad ye sit a bit wast.' What strong associations must have been called up, by hearing in a distant land such an expression in Scottish tones!"

Dean Ramsay is not well able to gainsay the fact that the best stories of wit and humour in Scotland are in connexion with drinking lairds. Charles Lamb and Sydney Smith equally thought the majority of sober Scotchmen dull at discovering a joke. Lamb rested his opinion upon a droll occurrence. He had been asked to a party, to meet one of the sons of Burns. Before the latter arrived, Lamb expressed a wish that it had been his brother he was to meet, "upon which, two or three Scotchmen present, with one voice, exclaimed, 'That's impossible, for he's dead!'" This matter-of-fact observation had, certainly, less of humour in it than that uttered by the solitary stone-breaker to a weary traveller on a dreary road. The latter had asked if the road was at all frequented;—"Aye," said the man, "it's no ill at that; there was a cadger body yestreen, and there's yoursel to-day."

We conclude with a story of a Scotch laird and a Scotch Judge. As they both belong to the olden time, they are both drunk, of course.—

"Balnamoon had been dining out in the neighbourhood, where, by mistake, they had put down to him after dinner cherry-brandy instead of port wine, his usual beverage. The rich flavour and strength so pleased him, that, having tasted it, he would have nothing else. On rising from table, therefore, the laird would be more affected by his drink than if he had taken his ordinary allowance of port. His servant Harry, or Hairy, was to drive him home in a gig or whisky, as it was called, the usual open carriage of the time. On crossing the moor, however, whether from greater exposure to the blast, or from the laird's unsteadiness of head, his hat and wig came off and fell upon the ground. Harry got out to pick them up and restore them to his master. The laird was satisfied with the hat, but demurred at the wig. 'It's no my wig, Hairy lad; it's no my wig,' and refused to have anything to do with it. Hairy lost his patience, and, anxious to get home, remonstrated with his master, 'Ye'd better tak it, sir, for there's no waille [choice] of wigs o' Munrimmon Moor.' * * A Scottish judge, somewhat in the predicament of the Laird of Balnamoon, had dined at Coalstoun with the father of the late Lady Dalhousie, Mr. Brown, who sat, I believe, as a Judge with the title of Lord Coalstoun. The party had been convivial, as we know parties of the highest legal characters often were in those days, and so far in this presence I may be allowed to say. When breaking up, and going to the drawing-room, one of them, not seeing his way very clearly, stepped out of the dining-room window, being open to the summer air. The ground at Coalstoun sloping off from the house behind, the worthy Judge got a great fall, and rolled down the bank. He contrived, however, as tipsey men generally do, to regain his legs, and was able to reach the drawing-room. The first remark he made was an innocent remonstrance with his friend the host, 'Od, Charlie Brown, what gars ye hae sik lang steps at your front door?'"

There is some additional matter on travelling, in which the Dean enters on the social and moral influences of the iron-road. This is more didactic in its style than the previous portion of the work, and not being ourselves in the didactic vein, but rather disposed to part joyously with our readers, we take leave of them with the following sample of student's wisdom:—

"A lad had come to a clergyman for examination previous to his receiving his first communion. The pastor, knowing that his young friend was not very profound in his theology, and, not wishing to discourage him, or keep him from the table unless compelled to do so, began by asking what he thought a safe question, and what would give him confidence. So he took the Old Testament, and

asked him, in reference to the Mosaic law, how many commandments there were? After a little thought he put his answer in the modest form of a supposition, and replied cautiously, 'Aiblins (perhaps) a humner.' The clergyman was vexed, and told him such ignorance was intolerable, that he could not proceed in examination, and that the youth must wait and learn more. So he went away. On returning home he met a friend on his way to the manse, and, on learning that he, too, was going to the minister for examination, shrewdly asked him, 'Weel, what will ye say noo if the minister asks you how many commandments there are?'—'Say! why, I shall say ten, to be sure.'—'To which the other rejoined with great triumph, 'Ten! try ye him wi' ten! I tried him wi' a humner, and he wasna satisfied.'"

We have met with many a tome on men, manners, and cognate subjects, in which there was no more of the juice of wit than there is in a ball of worsted. Our samples will show, we hope, that in the hundred and few odd pages of this little book, the juice spoken of is ripe, ready, and plentiful,—as in the sunniest of peaches.

Letters to John Bull, Esq. on Lawyers and Law Reform. By Joshua Williams, Barrister-at-Law. (Sweet.)

THESE Letters are written in the easy style which is adopted when John Bull is addressed. The author feels that his subject is not attractive—or, indeed, easily intelligible—to the general reader; but he "tries to write pleasantly—wishing to be read, and plainly—wishing to be understood." The name of Joshua Williams will alone secure the attention of the legal profession. How far the charms of style may triumph over the dislike which John Bull (who is clearly not one of the profession) has conceived to the subject of these Letters, is another matter. We can assure him there is nothing in them which he will not understand.

The first letter treats of a subject which lies at the very root of legal abominations—professional remuneration. An attorney is paid according to the number of words he can use (or *abuse*) in the documents he furnishes: good or bad, sense or nonsense, seventy-two words are worth one shilling. Under the old system, by which the medical practitioner was paid by the number of pills and potions, the patient was, of course, unmercifully drenched. Under the analogous system of legal charges, the client is mystified with all sorts of unnecessary words, phrases, and provisions, which, if he be weak enough to peruse his own title-deeds, will leave him prostrate in mind, as the "draughts as before" would leave him in body, were he foolish enough to take them.

The effects of this system are visible in every line of a legal document. 1,547l. grows into "one thousand five hundred and forty-seven pounds of lawful money current in Great Britain," and is worth about three-pence. The danger of being supposed in an English deed to refer to Canadian or any other currency, if the contrary were not expressed, is obvious. What, again, would be thought of a claim by a vendor to the "hedges, ditches and mounds" on a piece of land that he had sold and conveyed, on the pretence that they were not included in the sale? Yet this claim is guarded against by "general words," sometimes very numerous, and often containing terms which never appear anywhere else, and which convey no idea whatever to any mind but that of the lawyer,—to him each represents a certain fraction of an item in his bill, and—nothing else.

The author's advice is, show confidence in your attorney,—abolish taxation,—and if a difference of opinion should arise, let a jury

decide it. But he does not tell poor John what system of remuneration he would substitute. Shall the attorney work under contract, by the job? or shall he be paid a per-centage on the value of the property? or does Mr. Williams hint at a charge analogous to the "medicine and attendance" of the modern practitioner? No mortal—not even a pure conveyancer—can speak with confidence of the working of any new system of legal charge: all that can be distinctly affirmed is, that the present system is the worst. We should prefer the "medicine and attendance" principle, as being free from artificial tests of value, which we think must be delusive. But how should a jury decide in case of dispute? How should men happily unacquainted with our Statute-book assess the proper remuneration for finding the acts of Parliament on a particular subject in the first place,—ascertaining that the first you have hit upon is the first, and that the last is the last,—that there are no intervening acts that you have missed,—and then supplying to the legislature a consistent and reasonable intention? A lawyer only could value such labours, and the right of taxation, or a ready reference to arbitration, should, we think, be preserved.

Mr. Williams in the letters which follow treats of many things:—of legal education,—of the duties of advocates,—the composition of acts of parliament,—the virtues of conveyancers,—the transfer of property,—primogeniture,—debts,—appeals,—and criminal law. Like most legal reformers that we have happened to fall in with, he treats most tenderly that branch of the profession by which he lives; and as in one passage he raises a corner of the curtain which conceals his home circle, and reveals a scene wherein a Mrs. Williams and some little Williamses (number not mentioned) are seen, we cannot blame him; though, perhaps, reformers "should be made of sterner stuff." As soon as Mr. Williams touches on the subject of the transfer of property, we are told that "Law is expensive, and always will be so," and he expatiates on the labours of the conveyancer. The only remedy he suggests is an alteration in the stamps on deeds!—a peppermint lozenge for an attack of cholera.

We have not space to enter upon the author's views on the other matters on which he writes. There is one leading feature, however, to which we must refer.

Mr. Williams is of opinion that "there is nothing like leather,"—in other words, that all the knowledge of real property law that is left in the world is monopolized by the *pure conveyancers*. Others are spoken of by him as Chancery barristers "who undertake conveyancing." The outer air gets at these men and blows the dust off, and some of the law with it, and they can in nowise be compared with the fine old crusted conveyancer. Far be it from us to speak disrespectfully of such men as Brodie, Hayes, and Christie, who are the gods of Mr. Williams's idolatry. Even inferior conveyancers, we admit, sometimes are able to discern a *scintilla* which is invisible to the eye of one who only "undertakes conveyancing," but this may be owing to the more dim atmosphere (we had almost said the darker age) in which the pure conveyancer lives. At any rate, we do not think that any great legal reform would be effected by making Judges from the conveyancers.

One amendment proposed by Mr. Williams is too remarkable to be passed over. Persons often die intestate, leaving none but very distant kindred. The estate belongs to some one who never expected it. The proposal is, that in these cases the property should go to the public, in case of taxation! Besides the very strong ground, that the heir did not expect to inherit the pro-

erty, this plan is justified because he does not know what to do with it when he has got it. Why should not a remote heir make a good use of his property? Who is the judge whether he will do so or not? How remote must the heir be to be subject to this new rule? If he squanders it, what is that to the law, which should object only to hoarding, and does not interfere with that? What if some one should object to the use that Mr. Williams has here made of his pen, and deprive him of it under this new rule of law? We doubt if there is one Member of the new House of Commons who would support this plan. Mr. Williams is a Socialist, without knowing it. But perhaps the author makes this suggestion ironically; if so, let him revise the passage in the next edition, or John Bull will suspect that even a pure conveyancer may talk nonsense.

On the whole, this little book is not worthy of the reputation of the author. It is pleasantly written, though the effort to be lively is sometimes painfully apparent. It contains some sensible suggestions; but the effect, on the whole, is vague and unsatisfactory. We should be glad to see the Letters on the other side. We think Mr. Bull, fool as he is, could ask a few questions which, if honestly answered, would render the correspondence far more useful than the present Letters.

Natural Science, considered with Regard to its Influence on Poetry, Religion, Morals, and Philosophy.—[*Die Naturwissenschaft, &c.*] By Dr. Julius Frauenstädt. (Leipzig, Brockhaus; London, Nutt.)

Materialism: its Truth and its Error.—[*Der Materialismus, &c.*] By the Same.

FOUR distinct classes inimical to natural science are enumerated by Dr. Frauenstädt. The theologians complain that it undermines religion; poets declare it injurious to the feeling necessary for the maintenance of their gentle craft; moralists think it encourages materialistic views of man; philosophers impute to it the heavy crime of diverting the attention of the world from metaphysics. To defend the accused against these several charges, Dr. Frauenstädt writes a neat little book, with a section for each description of adversary,—and in the work of defence displays no small amount of acuteness.

In his attempt to prove that natural science is not inimical to religion, the advocate will have rather damaged than promoted the cause of his client, if his pleadings are perused by the members of any orthodox sect. But this was only to be expected under the circumstances. Dr. Frauenstädt is a professed disciple of Arthur Schopenhauer, the eccentric philosopher of Frankfurt,—and the opinions of that bold and original thinker are certainly not such as would win favour with the religious world commonly so called. The notorious Buddhism of Schopenhauer is kept in the background by his cautious disciple, who likewise avoids the cynical tone of the master; but, nevertheless, oil and vinegar will not combine, and when Dr. Frauenstädt, while urging that natural science is not unfavourable to true religion, but only to superstition, proceeds to define his meaning, it is easy to perceive that what he calls superstition his adversaries will call true religion, and what he calls true religion his adversaries will term sheer infidelity.

However, we need not expatiate on a part of the controversy that lies on the very edge of our constitutional limits; nor need we dwell on the defence of natural science against the objections of the moralist, beyond observing that it is based on Schopenhauer's theory, that the individual character of man is self-determined prior

to his entrance into the world of sensuous phenomena, and therefore is not subject to the laws regulating matter. For the cavil of the philosophers, that physics have undermined metaphysics, the British public will not greatly care,—and therefore we pass lightly over it, and also over the book on "Materialism," named in the above title, which (likewise Schopenhauerish) is an answer to a treatise by Dr. Louis Büchner.

But there is one point of the controversy which will be more or less interesting to every literary reader, for it involves the oft-repeated lament that the present age, pre-eminently scientific, is quite as pre-eminently unpoetical. Is Science hostile to poetry, or is it not? Dr. Frauenstädt emphatically answers "No!"

The opinion that a mythological interpretation of Nature was especially favourable to the development of poetical genius, and that the reduction of phenomena to abstract laws cast a prosaic gloom over the universe, was never more forcibly and deliberately expressed than in Schiller's celebrated poem "Die Götter Griechenlands." This poem may be taken as the declaration filed by the plaintiff in the cause "Poetry v. Science,"—and therefore Dr. Frauenstädt devotes to it his very especial consideration.

The contrast drawn by Schiller is between a nature replete with life, symbolized by the Hellenic deities, and a nature devoid of all vitality whatever, as exhibited in modern science. After a glowing description of the figures of the old Pantheon, he sings thus (we take Sir E. B. Lytton's version):—

Deaf to the joys she gives,
Blind to the pomp of which she is possess—
Unconscious of the spiritual power that lives
Around and rules her—by our bliss unblest—
Dull to the art that colours or creates,
Like the dead timepiece, godless Nature creeps
The plodding round, and, by the leaden weights,
The slavish motion keeps.

Such is the modern Nature, as described by Schiller,—and, as Dr. Frauenstädt properly observes, the whole gist of the lament lies in the assumption of lifelessness. But is inorganic nature lifeless after all? Arthur Schopenhauer has explained at great length that the mechanic conditions of motion are to inorganic beings, what motives are to the human will, and are therefore in themselves a form of life. "Slavish" (*knechtisch*) indeed! Nature is no slave; she follows the laws of her own being, and the freest of us can do no more. "What can be more poetical," asks Dr. Frauenstädt, "than this feeling of the internal affinity of all beings?—and how can modern science, while it excites this feeling, while it makes us conscious of the internal connexion that exists everywhere, be hostile to poetry?" Doubtless, if Schiller had lived to read Schopenhauer he would have been a wiser man. Goethe, in whom the love of science was combined with poetic genius, was wise from his own inspirations. He found poetry even in chemical affinities, and based thereon a novel, which every prudent *Materfamilias* keeps on the highest shelf of the book-case.

The mathematics, far from deadening the feeling for the Sublime, bring with them a sublimity of their own. A sun, no bigger than the image presented to the eye, and a set of stars, stuck like spangles on a vault of literal crystal, constitute but a small affair after all. It is when mathematical calculation stores our minds with large numbers that the poetical fire really becomes kindled. What a limited notion of space was conveyed by Hesiod when, to describe the distance from heaven to earth, he said—

ἰννία γὰρ νύκτας τε καὶ ἡμέρας χάλκεος ἄκμων
οὐρανὸν καθύπερθε δέκα τέ ἐς γαίαν ἵκοιτο.

So, an anvil falling nine days and reaching

ground on the tenth, must have gone through a great distance, must it? Why, we have learnt from modern astronomy that there are points from which light must travel 2,000,000 years before it can reach us. *Ergo*, our sublimity exceeds that of Hesiod by an enormous ratio, which may be calculated by the rules of Cocker.

Science does not, as Dr. Frauenstädt observes, destroy the veneration for Nature, but merely changes the immediate object of that veneration. The savage looks with wonder on certain phenomena, and the man of scientific culture contemplates with admiring awe the laws by which the phenomena are regulated. Early poets, from the circumstances by which they were surrounded, have, indeed, made large use of the supernatural agencies accredited by popular belief, and they have been imitated by moderns, who have adopted obsolete creeds for the mere purposes of Art, but they have not settled the question, that truth is less poetical than fallacy. Some remarks on this subject by old Garve, a well-known German classic of the last century, cited by Dr. Frauenstädt, are so very sensible, and refer to a matter of such universal literary interest, that they are worth attention, though made so far back as 1779.—

Real Nature is far richer in the material from which she composes each individual thing, far more various in the modes by which she produces changes in one subject. Everything in nature is a tissue of innumerable parts, a mixture of an infinite number of qualities, which are again determined in every possible manner. On the other hand, every creation of the mere fancy is a compound of no more than two or three general qualities taken in excess, so as to be subject to no special determinations or limits. All the creations of the mythological and fairy world are, in fact, mere abstract conceptions. Power, or vastness, or velocity, or any quality of the kind, taken alone and raised to the highest point, is all that acquires the name of Jupiter or Oberon. It has been repeated a thousand times, that nature is limited, while the field of imagination is boundless. Now, in our opinion, the imaginative compared with the real world is a narrow miserable prison, where the same game is constantly started under a fresh name; and we fancy we have made great progress when we have only travelled in a circle. But, even suppose we were such apt creatures that we could actually produce new individual natures, and vary them sufficiently, what should we care for a set of beings that we have never seen in our vicinity, with which we have never stood in any sort of relation, of which we know that we have nothing either to hope or to fear from them? If this world of heathen gods, enchanters, fairies, and knights-errant now affords us any pleasure, it must be either because real persons are introduced under fictitious names, or that they sometimes act and suffer in a way familiar to ourselves; or there may be allusions, sportive or satirical,—in a word, some sort of recondite meaning that peers from behind the images. The things and events must only be used as media, by which others, which are the real objects, are brought before our eyes.

The above is an excellent specimen of the mode of thought that excited the antagonism of the so-called Romantic school, with whom the free play of the imagination was in itself an object of delight. However, Tieck himself has drawn attention to the different use made of supernatural agents by Shakspeare in the tragedies of 'Macbeth' and 'Hamlet,' and in such fanciful works as 'The Tempest' and 'A Midsummer Night's Dream.' In the latter, the whole atmosphere is unreal; in the former, the motives are entirely human, and the supernatural figures merely strengthen the impression of awe produced by the main action. Even Tieck, therefore, may be cited as a witness in favour of Dr. Frauenstädt's view.

However, to establish a theory is not enough;

if correct, it should be reduced to practice. A poet who shall sing of the universe as expounded by modern science, just as Lucretius of old produced his six books, 'De Naturâ Rerum,' would be welcomed by Dr. Frauenstädt. Goethe, he says, who poetized the metamorphosis of plants, would have been just the man. Shall we Britons supplicate Apollo to send us another Dr. Darwin?

The Ferns of Great Britain Nature-printed by Henry Bradbury. With full Descriptions of their Different Species and Varieties by Thomas Moore, F.L.S. Edited by Dr. Lindley. (Bradbury & Evans.)

THIS magnificent folio is the first-fruits of the Nature-printing process in this country. When this process originally attained its practical development, we pointed out that, of all objects in the vegetable kingdom, the Ferns seemed best adapted for illustration by it. In the case of the great majority of flowering plants, the parts of the flower, in order to meet the wants of the botanist, require a greater delicacy of delineation than any of which the Nature-printing process has yet shown itself capable. Although the microscopic and minute history of the fructification of Ferns is interesting enough, the investigation of these parts is not necessary to the naming and identifying the various species. Hence the success which has attended the publication of this volume. The Ferns, too, not only form a group susceptible of treatment by Nature-printers, but the British Ferns form precisely such a group as make a volume not too large or costly on the one hand, or too limited and meagre on the other. Those who have made the study of Ferns the recreation of their leisure hours will be delighted with this volume, not only as representing their old favourites in a truly living form, but on account of the great attention given to the representation of varieties, and the appearance of the plants in every stage of their development. Nothing is more puzzling to the young botanist than the varieties of form which the same species of fern assumes according to locality and other circumstances. These cannot be made evident by descriptions alone; and certainly in no instance has any author ever attempted to illustrate so large a number of varieties of Ferns as are found here. Of the way in which they are Nature-printed in this book, we can safely say they are better done than anything of the kind we have seen before. Such beautiful representations of natural objects deserved good illustrative letterpress, and in the services of Mr. Moore and Dr. Lindley Mr. Bradbury has enjoyed the aids of competent science. The descriptions of the species, the synonyms, and the general remarks, are more extended than in any work hitherto devoted to the British Ferns.

The Ferns of the British Islands form a very limited number of the species which inhabit and have inhabited the globe, yet they will give the student a good idea of the structure and functions of these plants in general. We have no tree-ferns, but we have ferns closely related to them; and the study of our own bracken and Lady Ferns will enable the student to understand the structure of the plants which formed four fifths of the vegetation of those forests that deposited the great coal strata of the world. It is true the Ferns do not supply at the present day much that is useful, or anything that is necessary for the welfare of man, but we ought to remember from what tribes of plants they are descended, and to look upon them with gratitude as belonging to that

gigantic family on whose remains so much of our civilization and happiness depends. But apart from the recollections of a great past which they suggest, their forms and functions are of much interest. No collection of plants is complete without them, and they have a merit in collections quite their own. Of all plants, they adapt themselves best to the Wardian Case. They may thus be made the pets of every household. Not requiring much light, and only demanding the moisture and freedom from smuts secured by the Wardian Cases, they can be cultivated in the most densely populated rooms of our large cities. Thus, whilst their hardihood renders their cultivation possible to the humblest, their delicate and beautiful forms make them coveted by the possessors of the best-filled conservatories.

It now remains to be seen what further use can be made of Nature-printing. The Chevalier von Heuffler has applied it to the illustration of Mosses, and these plants again constitute a group which might be most appropriately illustrated in England. In the British Islands, another group of natural objects which appears to us to admit of this kind of illustration are the marine Algae, more especially the Corallines. There are also the plant-like cases of the various forms of Zoophytes, so well known under the name of Sea-weeds, and which seem well adapted for such illustration.

A personal question has been raised in connexion with Nature-printing in this country—raised by M. Louis Auer, of Vienna,—in which our testimony has been cited, and which we may dismiss in very few words. M. Auer complains that Mr. Henry Bradbury has carried away from Vienna the secrets of the Imperial Printing Office, and has published them as his own in England without right. This is a question to be discussed on the facts; but M. Auer has chosen to discuss it otherwise, importing into his dispute, with abominable taste, personal concerns and personal scandals, which, whether true or false, have no relation to the issues sought by the writer. In regard to his style and method, whatever be the faults of his antagonist, of which we know nothing, M. Auer is assuredly in the wrong.

The real question is, has Mr. Bradbury made an unfair use of the knowledge which he fairly acquired in Vienna? We have read M. Auer's pamphlet and we have compared it with the statements in Mr. Bradbury's Lecture. These are the facts. Mr. Bradbury brought to England from Vienna an acquaintance with the new art as practised at the Imperial Printing Office. He did what many Englishmen have done—and what all Englishmen have a right to do—he registered a claim to exercise the craft in England. He did not, so far as we perceive, pretend that Nature-printing was his own discovery. On the contrary, in his Lecture at the Royal Institution, he distinctly proved that the art was an old art—that it had been known in many countries,—but that it had been carried to its highest degree of finish at the Imperial Printing Office at Vienna. Mr. Bradbury might have taken out a patent in this country;—but he refrained. Men have taken out patents innumerable on the precise ground he occupied: that of being able to enrich the arts of his country by a new art mastered by a foreign country. Had he taken out a patent, he would have exercised a legal right without violating any moral obligation. But it appears he refrained,—leaving the art open to every one with skill and patience to pursue it.

NEW NOVELS.

Dynevor Terrace; or, the Clue of Life. By the Author of 'The Heir of Redclyffe.' 2 vols. (Parker & Son.)—We may anticipate that the Author of 'The Heir of Redclyffe' will publish, in course of time, a little library of novels for quiet family reading, not so striking in their interest as her earlier production, but truthful, vigorous, closely-copied portfolios of social pictures, each lending itself to the development of a simple drama. The leading merit of these books is, their general freedom from overwrought effects; even the attempt to work every subdivision of the several stories up to a sort of false climax is natural, and not suggestive of artifice or effort. The Author writes intently and freely, forgetting few circumstances in the lives of her every-day heroes and heroines, and telling her tale as though the reader were bound to appreciate the importance of every incident that occurs to any Violet or Virginia, Laura or Lucy, in the whole round of her unobtrusive romance. Hence arise at once the faults and the virtues of her style. She never loses herself in declamation, or tinsels her dialogues with tragic metaphors, or swamps her scenery with Aurora radiance, or puts Greek fire into the mouths of eloquent villains: the characters have no appearance of being dressed for the stage; they converse with ease and spirit; above all, there are few interludes of pretentious satire or philosophic rambling. On the other hand, the action is wearisomely slow, the events are remarkably small, and the moral is imperfectly "fetched out" from the level mass of personal and local details. As in 'Heart-ease,' there is scarcely any story, only a placid surface painted with groups, landscapes, and interiors, and now and then opening upon a passage of dramatic vitality. Writing less characteristic, and a moral tone less attractive, would reduce the novel to a gallery of commonplace photographs, carefully, but not poetically, tinted. An immense family constitutes the central group in 'Dynevor Terrace,'—a grandmother, two uncles, an aunt, four cousins, sisters-in-law, a daughter by a former marriage, a grandson, and several other collateral connexions, with a train of domestics, old and confidential. Three generations pass and repass across the scene, until the faintly outlined story becomes as bewildering as a maypole dance,—while, to enhance the confusion, rapid transitions take place between the new and the old world, England and Peru. Oliver Frost, having seen the family inheritance depart from the hands of the Frosts, determines to regain them, and works the resources of Peru until his object is attained. This, however, is not the end of the end, for the prize of fifty years' energy is melted in the furnaces of Basinghall Street. The return of the Frosts to their ancient home is well described,—prophetic misgivings being interspersed. They dash along the road in a splendid open carriage with four chestnut horses—"After another half-mile, a gate swung wide beneath another arch, all over C. D., the F. studiously omitted; and the carriage wheeled in amid a shower of tight little nosebags from a squadron of school-children. They drove up the long approach, through fir plantations, which drew from Mrs. Frost a cry of friendly recognition—for her husband had planted them; but they had not taken kindly to the soil, and fifty years had produced but a starveling growth. Beyond lay an expanse of parched brown turf, here and there an enclosure of unprosperous trees, and full in front stood the wide space of stuccoed wall, with a great Gothic window full in the midst, and battlements in the castellated style of the early years of the nineteenth century. No one spoke. After the first glance, Mrs. Frost shut her eyes to restrain the hot tears that arose at the thought of the wintry morning, when ice-drops hung hoary on the fir-trees, as she had driven away from the portal, whence music was now pealing forth a greeting, and where Oliver was standing on the very spot where, with clenched hand, he had vowed that all should be restored. * * They were a new race. Property had changed hands rapidly in a region of trade and manufacture, and the old Dynevor name had been forgotten past recall, amid the very population who were thriving upon the identical speculations which had swamped Mr. Frost's fortune. If

the crowd without looked like a mob, the assembly within had a *parvenu* appearance; and as Oliver handed his mother across the hall, he muttered something, as if he were disappointed both in the rumour and consequence of his guests. He led her into a magnificent apartment, all gilding, blue brocade, and mirrors, as far as might be after the model of the days of the Shrivally; but the bare splendour could ill recall the grace and elegance that had then reigned there without effort. Peru had not taught Oliver taste either of the eye or of the mind.—It all turns out very miserably. Gentle misery, by the way, is somewhat extravagantly shaded in 'Dynevor Terrace.' Here is a very inky sketch of a respectable poor dinner:—"Dinner was announced by Charlotte, as usual, all neat grace and simplicity, in her black dress and white apron, but flushed and heated by exertions beyond her strength. All that depended on her had been well done; but it would not seem to have occurred to her mistress that three people ate more than two; and to Louis, who had been too busy to take any luncheon, the two dishes seemed alarmingly small. One was of haricot mutton, the other of potatoes; and Charlotte might be seen to blush as she carried Lord Fitzjocelyn the plate containing a chop resembling Indian rubber, decorated with grease and with two balls of nearly raw carrot, and followed it up with potatoes apparently all bruises."—This, unlike the majority of the sketches, cannot be a study from life. There are several marriages and givings in marriage, and the calm romance is brought to a natural close.

The Balance of Beauty; or, the Lost Image Restored. By Jane Kennedy. (Kent & Co.)—Protestantism and Catholicism are the active elements in Miss Kennedy's story. There is a vigorous attack upon conventional manners, and on the arts of a proselytizing priesthood. Half the picture, of course, is black as the raven down of darkness, while the other half is white as drifted snow,—the contrast between Romanism and Anglicanism. This double ideal is wrought into a tale of mediocre interest, written with ease, and neither more nor less meritorious than such tales usually are.

Ernest Basil: a Novel. By J. M'Gregor Allan. 3 vols. (Newby.)—Here we find depicted the romance of an artist's life,—the central personage being Ernest Basil, who, not to disappoint Mr. M'Gregor Allan in his search for a plot, loves the very woman who is determined to reject him. This unhappy passion is the electric element that brings out the pathos of the tale. The satire is due to the follies of society, which offer a mark for the arrows of all rivals, whether they be cunning or clumsy archers. Constance Fairweather is the personification of vain frivolity, by whom Basil's cup of life is temporarily poisoned; but, at the right moment, Miss Lawrence takes up a position relatively to the abandoned hero, and saves him from despair. After many days of doubt, these young people meet, and Miss Lawrence talks with Ernest in a petulant, playful, challenging tone. "Ernest," says Elinor, "if you go on, I'll kiss you." He goes on; she does not break her word; and he "appears in the character of an engaged man." With conventional propriety, the author brings several contented couples to the chancel-rails at once; but the reader is particularly pleased with Basil's success, he having previously received from his second lady-love a letter, beginning "Sir," and intimating simply a decided "cut." Everything, however, turns out well; and the curtain descends upon a happy scene, with a vista of lurid villany and wretchedness far in the background.

OUR LIBRARY TABLE.

The Life and Times of Sir Peter Carew, Knt. (from the Original Manuscript). With an Historical Introduction and Elucidatory Notes. By John Maclean, Esq. (Bell & Daldy.)—Sir Peter Carew was a very useful public servant in the days before examinations were established. In his youth we are told the schoolmaster could in nowise "frame this young Peter to smell to a book," and he never appears to have had as much erudition as is now expected even in a staff officer. One only of Peter's compositions is remembered, concerning

which Queen Elizabeth, being pleasant with him, commended him as a very good secretary, "for he wrote it with no more labour than she had to read it, for as he spent a whole night in writing, so she spent a whole day in reading." But in all honest exercises that appertain to a gentleman (which are by his biographer explained to be, singing, vaulting, and riding) he excelled. He had, moreover, a knack of succeeding in the operations which were trusted to his management, and appears to have been a good soldier and a worthy man. John Hooker (the uncle of Richard), having been employed by Sir Peter to read some documents of title, which the worthy knight could not make out, thought his employer a fit subject for a biography. This biography rested in manuscript for about three hundred years, and being thereby mellowed to the antiquarian taste, was published in the *Archæologia* in 1840. The author of the present book, though an F.S.A., was not aware of this fact until he had bestowed considerable pains in collecting materials for illustrating an edition which he proposed to print from the manuscript in Lambeth Palace. Under these circumstances, the author appears to have doubted whether he should not forego his proposed publication. Instead of doing so, he enlarged the work, adding a summary of the transactions of the period, and copious biographical notices of the persons mentioned in the narrative. The fact is, however, that the strength of Sir Peter Carew is barely sufficient to support his own biography, and quite inadequate to carry the historical burdens here laid upon him. The Preface tells us that the manuscript attracted Mr. M'Lean's attention while occupied in researches among the manuscripts of Lambeth Palace in connexion with a larger work which he is preparing for the press. We think it probable, therefore, that the original matter contained in this book may shortly be before the public in a more favourable form.

The Old Farm and the New Farm: a Political Allegory. By Francis Hopkinson. With an Introduction and Historical Notes by B. J. Lossing, M.A. (New York, Dana & Co.)—Francis Hopkinson was one of those American patriots who signed the Declaration of Independence. During the colonial agitation which preceded the war, he occupied himself with miscellaneous writings; when the sword had been drawn, he was chosen to represent New Jersey in the Continental Congress; before peace was made, he became an Admiralty Judge, and published his well-known poem, 'The Battle of the Kegs.' He was one of Washington's favourites—rose to wear the ermine of the Supreme Court—and died, of epilepsy, in 1791. His writings, now exceedingly rare, fill three volumes; but 'A Pretty Story' was the most successful. It bore the signature "Peter Grievous, A.B.C.D.E.," was issued in a small pamphlet form, and was long read and admired before the authorship was known, or even suspected. Hopkinson satirizes in a light and agreeable allegory the policy of England in alienating her colonies—England being the Old Farm, America the New. Writing in the dawn of the Revolution, he was compelled, of course, to publish a broken story, concluding thus—"These harsh and unconstitutional proceedings irritated Jack and the other inhabitants of the New Farm to such a degree that . . . (*cetera desunt*)." Mr. Lossing has judiciously restored and annotated this curious specimen of colonial literature prior to the Declaration of Independence.

Egidius Tschudi, as a Statesman and Historian—[Egidius Tschudi als Staatsmann, &c.]. By Jacob Vogel. (Zürich, Orell & Co.)—Were it not for the recorded fact that Schiller prepared himself for the composition of his 'Wilhelm Tell' by a diligent study of Tschudi's Chronicle, the name of the old Swiss historian would probably be new to many of our readers. However, among the *literati* of his own country Egidius, or (as he was less pedantically called) Gilg Tschudi, holds a pre-eminent rank. His erudition was vast, his industry inexhaustible, and he distinguished himself from earlier annalists by the classicality of his Latin style, which, like that of most historical works written in the sixteenth century, was based on antique models. Belonging to one of the first families of Glarus, he held various state offices of importance during the conflicts occa-

sioned by the Swiss Reformation,—and, though he had been a pupil of Zwingli in his youth, took the position of a moderate Catholic, in which character he often mediated between Romanist and Protestant fanatics, and terminated many mischievous squabbles. The long list of his works, which are chiefly of the historical and antiquarian kind, but comprise three polemical treatises in defence of Romanism, would, in the absence of other evidence, lead to the conclusion that the author was some reclusive student who never strayed beyond the limits of the library,—and hence the record of his active life, as given by Herr Vogel, may occasion no little amazement. The fact is, the character as well as the style of Tschudi was on the antique model; and severe as his literary labours were, he looked upon the composition of history as a dignified occupation well suited to a retired statesman, who has played his part in the active world, but not sufficient for an entire life. Thus, the older he grew the more he wrote, and when, on the 22nd of February, 1572, in the sixty-sixth year of his age, his mortal career was brought to a close, death found him with his pen in his hand. The 'Chronicum Helveticum,' to which he chiefly owes his fame, and which had grown under his hands during the whole of his life, was not published till 1734, although the manuscript seems to have been held in great renown from the time of its composition. It extends from A.D. 1000 to 1470.

Letters from Belgium, France, and England in the Summer of 1854—[Reisebriefe aus Belgien, &c.]. By V. A. Huber. (Hamburg, Agentur des Rauben Hauses; London, Thimm.)—Dr. Huber is a traveller with a purpose. His chief object is not to contemplate works of Art or social idiosyncrasies, but to study the workings of the co-operative system of labour, in the spirit of what is here called a "Christian Socialist." His reports on the state of the manufacturing towns in the north will be read with interest by a large class of practical thinkers.

The Spirit of Travel. By Charles Packe. (Chapman & Hall.)—'Six Weeks' Tour in Switzerland' should have been the title of this volume. 'The Spirit of Travel' might as well have been 'The Spirit of the Inner Temple.' Mr. Packe enjoyed an autumnal excursion, and has compiled an account of it, garnished with an excessive multiplicity of quotations. Whatever he has read of Pascal, Montaigne, Voltaire, Homer, Propertius, or Virgil, dramatists, essayists, or poets of any school, he exhibits in this lymphatic little volume. Twelve pages of introductory matter introduce the story of his trip, which is thus solemnly commenced:—"It was on the night of Tuesday, the 28th of August, that I crossed from Southampton to Havre in the Alliance steamer. The moon was shining full and very brightly, and the tremulous rays gleamed upon Southampton water," &c. At Rouen, Mr. Packe evinced his familiarity with Continental manners by endeavouring to intrude himself in a public dining-room at a table "at which two French officers in uniform and a lady were conversing." They stared at him; he stared at them. The Frenchman asked him what he was looking at. "I am looking at you," said Mr. Packe.—"But that is not polite," answered the officer.—"I assured him that I considered it quite polite, and that I was a better judge of what was so than himself,—that if he could not bear to be looked at, he ought to have ordered a private room, and that in the *salon* it was expected of every one to be sociable." Well might so innocent a traveller, upon reflection, be convinced that this was not the way to introduce himself into Continental society. It might be cruel to suggest what the lady in question must have thought of the stranger who thus declared to her friend his theory of politeness. Mr. Packe's reformed ideas on this subject should have prevented him from forcing into his narrative of a Swiss trip ten pages of dissertation against the Abolitionists in America. The truth is, that his book is made up of insignificant small talk, which occasionally descends to this,—"To the refractive power of the atmosphere we owe the splendour of sunrise and sunset." Indeed! "The atmosphere is itself invisible; but the column of air interposed between the eye and distant objects invests them with an azure hue." No doubt; but

did Mr. Packe go abroad to acquire this information? He had certainly a right to publish, if he pleased, a volume of commonplace, but why call it 'The Spirit of Travel'? It is long since we have met with a hundred and fifty pages so unreadable.

Directory to Noblemen's and Gentlemen's Seats, Villages, &c. in Scotland; with copious Miscellaneous Lists. (Edinburgh, Sutherland & Knox.)—Of this volume it is only necessary to say that it appears to have been carefully compiled upon a well-considered plan, and to answer all the purposes of a Scottish county directory. It is sure to find its way into the libraries of the 'noblemen's and gentlemen's seats' indicated.

Memorials of the High School of Edinburgh; containing a Historical Sketch. With Portraits of the present Rector and four of the Classical Masters; and Biographical Notices. By Walter Scott Dalgleish, M.A. (Edinburgh, MacLachlan & Stewart.)—Dr. Stevens had written an elaborate 'History of the High School of Edinburgh,' but Mr. Dalgleish has published these 'Memorials' in order to treat the subject on a smaller scale, as well as to incorporate the new matter supplied by Lord Cockburn in his own 'Memoirs' and in his 'Life of Lord Jeffrey.' The volume, no doubt, will be of interest to the Edinburgh public; it is neatly compiled, although in parts it has the tone of an advertisement. The portraits, in lithograph, are those of Dr. Schmitz, Mr. John Macmillan, Mr. Macmillan, Mr. Archibald A. Bryce, Mr. James Donaldson, and the late Dr. Boyd. A view of the High School is prefixed.

Imaginary History of the Next Thirty Years. (Low & Co.)—Prophecy is as easy as history is difficult. To some minds, of course, it would appear that to write faithfully of the past is onerous enough, without invading the future; but men who could not describe a street accident may possess every qualification for photographing the twentieth century. The anonymous oracle, the author of this pamphlet, is an example of entertaining dullness. He has manufactured a very damp squib; he is a serious man in motley; and practical ideas occasionally drop in among his fantastic vaticinations. The history begins with criminal reform. Felons—at some period between 1857 and 1887—were branded, chained, and employed on public works, in wet and cold, drill and drudgery, making harbours of refuge, highland roads, colonizing Scottish islands or working in mines. Poisoners were poisoned,—some with strychnia, others with antimony. Meanwhile, an educational Magna Charta was established;—a reform bill was passed, leaving the ballot optional;—and diplomacy was rendered an open business. Suddenly, stirring news arrived from America. All the leading slave owners had been massacred by the blacks, and the United States, with this help, got rid of their great difficulty. England, also, dealt with her difficulties by sending Prince Alfred to become king of Canada, where he married the *belle* of the colony. Prince Arthur, in like manner, became king of Australia; and proceedings were taken in order that the Antarctic Ophi might extinguish the national debt. There is a new Russian war, in which the unholo despots are beaten,—Spain and Portugal are once more united,—Gibraltar is surrendered by England,—Naples is merged into the realm of Sardinia,—the Pope takes Sicily in exchange for Rome,—France falls under the regency of the Empress,—Hungary becomes independent under Kossuth,—Denmark is annexed to Sweden,—Greece is rid of Otho,—China undertakes to convert England 'to the Chinese religion,' whatever that may be; but a new Reformation supersedes the enthusiasm of the yellow-skinned apostles. All the author's suggestions, in point of fact, are developed into the laws and customs of the land; but if any one be curious to learn how, he must consult the pamphlet.

Four pamphlets have been added to the discussion on the desirability of a new translation of the Bible:—*A Letter to Lord Palmerston, for a Revision of the Authorized Translation of the Holy Scriptures*, by the Rev. H. T. Day, D.C.L.;—*The Bible and Shaftesbury*, by the Rev. Henry Burgess, L.L.D.;—*The Bible: a Letter to the Archbishops*, by W. H. Teacher;—*A Plea for a New Edition of the Author-*

ized Version of Holy Scripture, with Explanatory and Emendatory Marginal Readings, by the Rev. G. E. Biber, L.L.D.—The Bishop of Oxford's address at Reading on *National Life* has been published in a pamphlet form,—as also the Rev. W. Foster's Sermon to Young Women, entitled *The Lamp of Beauty*.—*Helps to Truth-seekers; or, Christianity and Scepticism*, is a volume by the Rev. Joseph Parker, of Banbury.—We have also three tracts about Mr. Lynch and his poems:—*Positive Religion versus Negative Morality*,—*Cui-Bono!*—and *Who is Right and Who Wrong?*

The Bishop of London has printed his sermon, *The Lord's Temptation*, preached in St. Mary-le-Virgin, at Oxford, on the 27th of February last,—and the Bishop of Oxford his discourse, preached, on Ash-Wednesday, in the same church, on *Half Repentance*.—From the pulpit of St. Mary-le-Virgin we have also *Self-Deceit*, a sermon, by Dr. Hook, Vicar of Leeds,—and *Our Lord's Desertion by his Disciples*, by Mr. C. J. P. Eyre.—A critic of sermons appears in 'An Oxford Layman,' whose letter on *Pulpit Dialectics* is a rough handling of Mr. C. H. Spurgeon.—*What is Negative Theology? and Who are its Abettors?* is an unintelligible pamphlet, by Mr. B. Grant, on Mr. Lynch and his versifications.—Dr. Cumming's volume—*Consolations; or, Leaves from the Tree of Life*—is purely devotional.—To the same category belong *Light from the Cross*, sermons on *The Passion of Our Lord*, from the German of Dr. Tholuck,—*Words of Comfort to Bereaved Parents*, edited by William Logan,—*Magdala, a Day by the Sea of Galilee*, by the Rev. S. C. Malan, who introduces sketches of sacred scenery,—*The School Boy's Way of Eternal Life*, by the Rev. E. Huntingford, D.C.L.,—and *Deane's Family Prayers*.—To the literature of Biblical commentaries have been contributed *A Course of Developed Criticism on Passages of the New Testament materially affected by Various Readings*, an elaborate essay, by the Rev. T. S. Green, M.A.;—*The Epistles Analysed, with Introductory and Explanatory Remarks*, by John Thurlow,—and *Six Lectures on the Book of Common Prayer*, by C. P. Reichel, B.D.—Dr. Whately's book on *The Scriptural Doctrine concerning the Sacraments and the Points connected therewith* needs no more than an announcement. It is partly explanatory, partly controversial.—The controversial spirit finds fierce expression in Mr. G. Jackson's *Romish Dogmas; or, the Past and Present Decrees of the Church of Rome Exposed*.—Another *Exposure* is by 'Mathus,' who writes on *The Real Nature and Sophisms of David Hume's Argument against Miracles*.—A curious and beautifully-printed little volume, called *The Spiritualist; being a Short Exposition of Psychology based upon Material Truth, and of the Faith to which it Leads*, by D. F. G., has evidently been a labour of love. Old and modern English characters variegated the cream-coloured pages.—We have *Four Letters on Christianity*—[*Letters*, &c.] by M. Henri Didier, of Geneva. They are written with enthusiasm and force.—Among other publications of a religious or ecclesiastical tendency may be noted *Glimpses of Our Heavenly Home; or, the Destiny of the Glorified*, by the Rev. Edwin Davies,—*A Review of some Provisions of the Proposed New Constitution and Discipline of the Remonstrant Synod of Ulster*, by David Maginnis,—*A Letter to the Lord Bishop of Salisbury on Congregational Singing in Parish Churches*, by the Rev. W. E. Dickson, M.A.,—*Confirmation according to Scripture*, by the Rev. A. F. —, M.A.,—*If a Man Die, shall he Live Again?* an address, by Edward Hind,—and *Tales of the Past and Present*, a collection of charming little allegories, by Maria Goodluck.—*The Elah*, by 'Darwehd,' is partly religious, partly political. 'Darwehd' enumerates as the six wise men of the age Mazzini, Louis Napoleon, Sir James Brooke, Kossuth, Omar Pasha, and Chevalier Bunsen!

LIST OF NEW BOOKS.

Ahn's Remodelled German Grammar, by Meissner, 12mo. 3s. 6d.
Bell's Reporter's Manual, sq. 2s. 6d. sew.
Bible, Large-Print, Paraphrase, 1st and 2nd Samuel, 2s. 6d.; Jeremiah, Lamentations, 2s. 6d.; John, 1s. 6d. 12mo. cl.
Bradley's Sermons on the Christian Life, 2nd edit. 8vo. 10s. 6d. cl.
Broun's (C.) Life, by Mrs. Gaskell, 2nd edit. 3 vols. post 8vo. 2s. 6d.
Brougham's Works, Vol. 10, Speeches, Vol. 2, 6s. 8vo. 2s. cl.
Bunyan's Pilgrim's Progress, with Life, Illustr. 6s. 2s. 6d. cl.
Burke's Dictionary of the Law and Equity, Part 2, royal 8vo. 10s. 6d.
Burrows's Parochial Sermons, 6s. 8vo. 6s. cl.
Champney's Family Prayers for a Fortnight, 6s. 12mo. cl.

Christian Treasury, 1836, royal 8vo. 1s. cl.
Churchill on the Diseases of Women, 4th edit. 6s. 12s. 6d. cl.
Cromwell's Letters and Speeches, by Carlyle, Vol. 3, 8s. 8vo. 6s. cl.
Crichton's Picture of London, 2nd edit. 18mo. 2s. 6d. cl.
Curran and his Contemporaries, by Phillips, 5th edit. 7s. 6d. cl.
Duncan's God in Disease, 2nd edit. 8s. 8vo. 5s. cl.
Eadie's Biblical Cyclopedia, 6th edit. 8s. 7s. 6d. cl.
Fowler's The English Language, 3s. 6d. cl.
Funnies with Funny Tales, Illustr. 4to. 6s. cl.
Gilson's Recollections of Other Lands, 8s. 8vo. 5s. cl.
Hone's (Joseph) Tutor's Assistant, 2nd edit. 12mo. 1s. cl.
Henry's Directions for Daily Communion with God, 12mo. 1s. cl.
Hue's Christianity in China, Tartary, and Thibet, 3 vols. 8vo. 12s. cl.
Hunt's Every-Day Book, Table-Book, new ed., new ed., 4v. 3s. cl.
Kennaway's Perdita and Angelina, 2nd edit. 6s. 8vo. 6d. cl.
Kidd's Bible-Class Notes on Epistles to the Hebrews, 6s. 8vo. 3s. cl.
Lever's Jack Hinton, the Guardsman, 8s. 8vo. 4s. cl.
Lever's The Fortunes of Glencon, 3 vols. post 8vo. 12s. 6d. cl.
Livy, Book 31, English Notes by Edmonds & Hollins, 2nd. 8s. 6d. cl.
Lloyd's Elementary Treatise on Wave Theory of Light, 2nd ed. 8s. cl.
Louden's Encyclopedia of Agriculture, 5th edit. 8vo. 12s. 6d. cl.
Lowe's Ferns, British and Exotic, Vol. 3, royal 8vo. 14s. cl.
Lottrell's Historical Relation of State Affairs, 1675 to 1714, 6 v. 8vo. 12s. cl.
Mant's (B.) Memoir, by the Ven. W. R. Mant, M.A. 8vo. 12s. cl.
McCheyne's (Rev. R. M.) Memoir, &c. by Bonar, new edit. 5s. cl.
Memories of Bethany, new edit. 6s. 8vo. 2s. 6d. cl.
Napier's (Sir C.) Life and Opinions, by Sir W. Napier, Vols. 2 & 4, 2s. cl.
Newton's (J. L.) Memoir, by Bailey, new edit. 8s. 8vo. 4s. cl.
'Our Doctors' Note-Book, by Author of 'Fables of Kinkadee,' 2s. 6d. cl.
Parry's (Rear-Admiral Sir W. E.) Memoir, by his Son, 3rd. 10s. 6d. cl.
Press, the Pencil, and the Platform, 8s. 8vo. 10s. 6d. cl.
Pulford's Quiet Hours, 2nd edit. 12mo. 6s. cl.
Railway Library, 'Carleton's Tithe-Proctor,' 12s. 6d. bds.
Rawson's Diary of a Director, Part 1, 8vo. 1s. cl.
Reynolds's Exercises in Arithmetic, new edit. 12mo. 2s. 6d. bds.
Sang's Higher Arithmetic, 8s. 8vo. 5s. cl.
Sedgwick's Outlines of Botany, 8vo. 6s. cl.
Such's Life, Sketches and 'Formal,' by 'Doubleguy,' 12s. 6d. 8vo. cl.
Townley (C. G.), Memorials of, by Martin, 8s. 8vo. 6s. cl.
Warburton's Crescent and Cross, 13th edit. 8s. 8vo. 6s. cl.
Williams (C.) Memoir, by Hamilton, new edit. 8s. 8vo. 6s. cl.
Wincom's Vineyard Labourers, 6s. 8vo. 5s. cl.
Winlow's Israel in the Apocalypse, 6s. 8vo. 5s. cl.
Wright's Isles of Borneo, and the Malay Archipelago, 2nd. Vol. 9, 12s. 6d. cl.
Wilson's Works, Vol. 8—Essays, Vol. 4, 8s. 8vo. 6s. cl.
Wright's Graded Series of Exercises in Elementary Algebra, 3s. 6d. cl.
Young's The Christ of History, 2nd edit. post 8vo. 7s. 6d. cl.

DANTE'S DOOR AT FLORENCE.

Newington Butts, Surrey, April 22.

THERE are probably very few readers of the *Athenæum* who have not visited the birthplace of Dante Alighieri.

The contemporary monuments at Florence associated with the sayings and doings of this pre-eminent Poet, Philosopher, and Statesman, if we except the venerable Baptistery, '*mio bel san Giovanni*,' as Dante used to call it, have now, for the most part, either disappeared, or have been so altered as scarcely to be longer recognizable.

There are, however, three special objects coupled with the Poet's name, to which the notice of tourists is usually directed: these are, the site of his seat in the Piazza del Duomo, bearing the inscription *SASSO DI DANTE*; the portrait of him by Giotto in the Chapel of the Podestà; and the remains of his dwelling-house in the Via Ricciarda, No. 533, close to the Piazza San Martino.

It is now very generally known among the best informed, that for the discovery of the portrait of Dante by Giotto, we are indebted primarily and principally to the thoughtful discernment of an English artist long resident in Florence, Mr. Seymour Kirkup, whose diligent study of the Poet's writings, and persevering researches into all matters connected with his life, have deservedly procured him the esteem and admiration of those to whom the works of Dante are subjects of permanent interest and occupation; but it is not equally well known that to the same gentleman we are also indebted for the restoration of the remaining relic of the Poet's house, or rather of the sole existing feature of the original dwelling—Dante's door.

This had for years been the only characteristic portion of it left, of which Mr. Kirkup had made a most scrupulously exact drawing from measurement, stone by stone.

Passing one day along the street, Mr. Kirkup beheld to his horror some masons occupied in knocking out the doorway, and making a hideous breach in the wall. The Abbé Mingarelli, an employé in the diplomatic archives, had arrived there at the same moment, and saw, too, with deep displeasure, the vandalism committing. He was very indignant, as well he might be, at the destruction of this last relic of Dante's residence, which had survived through all the vicissitudes to which the fair city of Florence had been subjected for more than five hundred years,—from the time when the Poet's house was forcibly entered by a political mob, his furniture demolished, and his effects dispersed, to this fatal moment when the hands of compatriots were destroying his door; nor was the patriotic anger of the Abbé much appeased by the soothing circumstance communicated to him by

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Mr. Kirkup, that although the door had disappeared under the irresistible blows of the masons' hammers, he had got a very correct drawing of what it once was, carefully preserved in his portfolio.

Now it happened, as Giovanni Boccaccio would have said, by the good providence of Messer Dominedio, and not by any fortuitous concurrence of circumstances, that the Abbé had been invited to dine that day with the Cavalier Manelli, who lived in a house opposite to Mr. Kirkup's residence. Seated at table, with the disturbing events of the morning still present to his mind, the indignant Abbé complained bitterly of the barbarism he had witnessed, and described to the sympathizing host and his assembled guests the details of the scene, the destruction of Dante's door, and the attempted consolation so kindly offered by Mr. Kirkup. The Abbé had supposed that every one at table knew, as well as himself, where Dante's doorway in Florence was situated; but in this assumption he had reckoned without his host. The Cavalier Manelli having listened with attention to the deplorable narrative, suddenly, as if impelled by some internal influence, asked if the door alluded to was in the Piazza San Martino. "Yes," replied the Abbé, "in the Piazza San Martino."—"Per Bacco!" exclaimed the Cavalier, "that house belongs to me!" The company were taken by surprise, and the Abbé hardly believed his own ears. "Yes, gentlemen," continued the Cavalier, "that house belongs to me; the *pignone* has been teasing me for a long time to make the doorway bigger; I consented, and the masons were set to work to carry out my tenant's wishes; but I am sure he had no idea that the house had ever been inhabited by Dante, much less that the Poet had been born in it, nor had I either, not having studied antiquities."

The Cavalier Manelli having thus excused himself before his guests from any conscious participation in this act of destruction, resolved to make to posterity the only compensation now in his power, and to get the door restored to what it had been originally. This, however, was not easily to be done. The unfortunate door of the ever-unfortunate Dante had been ruined beyond all remedy,—the hammers of the sturdy masons had done their work effectually, and there was no possibility of patching the doorway up. In this dilemma the Cavalier called on his opposite neighbour, saw the drawing of the door as it had been, and asked to borrow it: with this request Mr. Kirkup very willingly complied, and *con amore* offered to superintend the restoration, which was gladly accepted.

And now the self-elected architect, the masons, and their master set about the restoration of Dante's door. But the stones of the arch, the coignes, and the corbels had all been knocked to pieces beyond the possibility of being mended. The only way to remedy the loss, and to satisfy the claims of posterity, was to make a new door like unto the old. This, however, could not have the savour of antiquity possessed by the former—it would not be the door of Dante's house, nor a door of Dante's time.

Mr. Kirkup, therefore, suggested that an old door, one contemporary with that which had been destroyed, and of the same style, should be purchased and accommodated to the original opening. Luckily, such a door was obtained, and there are still some of them to be seen in Florence. And now came the process of adaptation, for the new door was too big for the old opening. The stones had to be cut, and their adjustment was a matter of considerable nicety. The operations, to be carried out successfully, required a set of workmen as deeply impressed with the importance of their duty as was their Dante-loving director who had undertaken to instruct them. Thus, though a door was set up again, very like the original, Mr. Kirkup was unable to accomplish all that he desired. To a casual observer, the door and its arch may seem to be the right sort of thing; but the practised eye will at once discover that the stones of the latter have on one side a chamfered edge, on the opposite a plain one; the corbels, also, are somewhat larger than the originals.

To the door thus finished after a fashion, was added an inscription, on a tablet of white marble placed in the lintel, which states, "IN QUESTA CASA

DEGLI ALLIGHIERI NAQUE IL DIVINO POETA." This was put up without consulting Mr. Kirkup, and unfortunately leads strangers to suppose that this poor-looking dwelling was the entire house inhabited by the Allighieri.

Mr. Kirkup informs me that he possesses copies of various legal deeds relating to the house of the Allighieri family. When the father of Dante died, this house was divided between his two sons, Francesco, the elder, by a former wife, and Dante, the younger, by his second wife, Donna Bella. Dante's part was subsequently divided by his two sons, Messer Pietro and Messer Jacopo. The share of the former was left by him to the company of Or San Michele in the fourteenth century.

Among the many engravings which Lord Vernon caused to be made for the illustration of the 'Divina Commedia,' is one showing the situation of Dante's house in relation to those of his neighbours and the surrounding locality. In this plan, Dante's house occupies a considerable frontage, and is shown to abut behind on that of the Donati, which faced towards the Corso;—a narrow *calle* separated it on the west side from the Casa del Bello, and a corresponding *calle* on the east side led into the Corso, opposite to the Case de' Portinari.

What, therefore, is now called the House of the Allighieri occupies only a sixth or eighth part of the original frontage, and has no more than two windows to each floor.

Our Inglesi, whom a laudable curiosity carries to the spot, come away, in consequence, with an erroneous impression, and are apt to exclaim—"Ah! one sees that Dante was a poet and a poor man, he lived in such a mean little house."

H. C. BARLOW, M.D.

A BUSHMAN'S NOTIONS ON DR. LEICHAARDT.

It was with deep interest that I read in the *Athenæum* of the 4th instant a short article, headed "Where is Dr. Leichardt?" and expressing the opinion of certain northern explorers that there was no proof of the Doctor's death.

On this subject, as an old bushman, and one who has seen a good deal of the interior of Australia, perhaps you will allow me to make a few remarks.

In the first place it is stated, that Dr. Leichardt left Coochin on the 8th of April 1848, and that, as he had to live by hunting, he could only travel three or four miles a day. In answer to this, I would state that no white man travelling in the bush, whether on horseback or on foot, ever thinks of turning to the right or to the left in the pursuit of game, even for his dinner; and for this reason, that in a perfectly uninhabited tract of country game will be continually crossing and re-crossing the track, not being at all alarmed at the approach of human beings, and there are plenty of opportunities, therefore, of shooting them without deviating from the line of march. If, therefore, a traveller has not to leave the track for hunting, I cannot imagine why he is unable to manage more than three or four miles a day. I can only say that I have, under the disadvantages of heat, want of water, weight of swag, and roughness of country, been generally able to get through from twelve to fifteen miles, from sunrise to sunset, and that with giving my good old nag a rest in the middle of the day of an hour or so.

As to the oases (God knows what they are) in the interior abounding with game, I only know that a trip that I made inland from the head of Spencer's Gulf in South Australia, I never found much difference as regarded the quantity of game between one part or the other (excepting, of course, totally unwatered or barren districts), and the only game procurable was kangaroo or emu,—for I have yet to learn that rats or snakes come under that denomination: if they do, why the less game you have with the latter the better.

Secondly, as regards the instinct of animals in finding their way home after being turned adrift in the bush, I would say that at a distance of 133 miles N. by E. (East, of Spencer's Gulf, I accidentally came upon eleven bullocks, who were very quietly feeding on a piece of nice green land,—they were excessively wild, and immediately scampered off, and to judge from their appearance they had

not been in any "white-fellow's" hands for many months. From this, and many other occurrences of a similar kind, I do not think that it is *certain* that beasts will return to their habitual feeding places, or even to where they were born, though within 200 miles.

Thirdly, it is my firm opinion that no one white man can ever hope for a period of twelve or eighteen months to maintain sufficient supremacy over fifteen native troopers to prevent their becoming either discontented, or of grumbling for increased allowances of sugar and tobacco, which they will be sure to do, knowing the stock that is carried with them, but which, of course, has to last over a great length of time and requires the most careful hoarding. I myself have had charge of bodies of these native troopers, and know from experience that those who, when in the town and under white men's influence, behave the best, once let them be free with you in the bush, and they turn out invariably the most unruly and the hardest to please.

As nine years have now elapsed since poor Leichardt left Coochin, the chances of his being still in the land of the living are, I am afraid, small—very small—for in that time he might have retraced his steps even on foot, allowing him to have been detained many months at a time by want of water, illness, or even captivity by the natives, surely in nine long years he might have come back to his many anxious friends. It is sad to think what may have been his end. Let us hope that he has found green pastures which will ever remain watered by the tears of his admiring countrymen.

C. L. T.

OUR WEEKLY GOSSIP.

A scientific Exploring Expedition, consisting of three or four persons, is about to proceed, under the sanction of the Government, through the western portion of British America. It is intended that the party should proceed from Lake Superior to Lake Winnipeg, and from thence through the country lying between the northern branch of the Saskatchewan and the boundary of the United States. The Government is desirous of making the Expedition as scientifically useful as possible; and, with this view, the assistance and counsel of the Royal Society have been solicited. The Council has appointed a Committee to act in the matter, and a report has been drawn up. The Expedition is to be commanded by Mr. John Palliser.

The literary season promises much. Works of the highest class may be rare, but the number of books in preparation is beyond the average. Mr. Murray will give us as spring reading 'The Missionary Journals of Dr. Livingstone,'—'The Lives of Lords Chief Justices Kenyon, Ellenborough, and Tenterden,' by Lord Campbell,—"Romany Rye," by Mr. George Borrow,—"The Arctic Islands," by Lord Dufferin,—"The Cornwallis Papers,"—"A Residence among the Chinese," by Mr. Robert Fortune,—"A Life of George Stephenson," the railway-maker. Messrs. Longman & Co. announce 'Essays from the *Edinburgh* and *Quarterly Reviews*, Addresses, and other Pieces,' by Sir John F. W. Herschel, Bart.,—"The History of Our Lord, and of his Precursor St. John the Baptist, with the Personages and Typical Subjects of the Old Testament, as represented in Christian Art," forming the Fourth Series of 'Sacred and Legendary Art,' and completing the work, by Mrs. Jameson, with etchings and engravings on wood,—"Barchester Towers," by Anthony Trollope, author of 'The Warden,'—"Travels in the Free States of Central America, Nicaragua, Honduras, and San Salvador," by Dr. Carl Scherzer,—"Vacations in Ireland," by Mr. C. R. Weld,—"Memorials, Scientific and Literary, of Andrew Cross, the Electrician," by Mrs. Andrew Cross,—"History of France," by E. E. Crowe,—"Music the Voice of Harmony in all Creation," selected and arranged by Mary Anne Estcourt. Messrs. Hurst & Blackett announce novels by popular writers:—"Dark and Fair," by the Author of 'Rockingham,'—"The Two Aristocracies," by Mrs. Gore,—"Nothing New," by the Author of 'John Halifax,'—"A Woman's Story," by Mrs. S. C. Hall,—"Life and its Realities," by Lady Chatterton,—"Cuthbert

St. Elme, M.P.; or, Passages in the Life of a Politician,"—and a new story by the Author of 'Margaret and her Bridesmaids.' The same publishers also announce amongst their works in general literature, 'The Life of Philip Howard, Earl of Arundel,' edited by the Duke of Norfolk,—"Chow Chow," a narrative of Indian Travel, by the Viscountess Falkland,—"Russia after the War," by Miss Bunbury. Mr. Bentley has in the press 'Stones of the Valley,' by the Rev. W. Symonds,—"Lily; or, the English Governess in Russia," by Mr. G. A. Sala,—"Pillau from Stamboul," by Mrs. Hornby, with illustrations,—"China, Australia, and the Islands of the Pacific in the Years 1855-56," by J. D. Ewes, Esq.—Messrs. Smith, Elder & Co. announce 'The Elements of Drawing, in a Letter to Beginners,' by John Ruskin,—"The Autobiography of Looftullah, a Native of India; with an Account of his Visit to England,"—"The Professor," by Currer Bell,—"A Visit to Salt Lake, being a Journey across the Plains to the Mormon Settlements at Utah," by William Chandlee,—"The Militiaman at Home and Abroad, being the History of a Militia Regiment," with illustrations by Leech. Messrs. Trübner are preparing to publish—"Memoirs of Libraries, including a Practical Handbook of Library Economy," by Edward Edwards, Esq., of Old Trafford, near Manchester. The work has been in preparation above ten years, and will be divided into three parts—treating of the history of libraries, the statistics of libraries, and the economy of libraries, with numerous illustrations.—'The Lectures of Sir W. Hamilton, with an Appendix containing the Author's latest Development of his New Logical Theory,' are to be edited by the Rev. H. L. Mansel and John Veitch, and published by the Messrs. Blackwoods. Here is various and pleasant promise.

The Rev. Dr. Lee, author of 'Lectures on the Inspiration of Holy Scripture,' has been elected to the Chair of Ecclesiastical History in Dublin University.

The Horticultural Society will hold their Garden Exhibition at Chiswick on the 3rd and 4th of June.

The American Association for the Advancement of Science will meet at Montreal, in Canada, during the week commencing the 12th of August next. The Local Committee of Montreal propose to invite a number of the scientific men of Europe. No part of North America offers to strangers more points of interest than Canada, particularly in its geography, ethnology, geology, and botany. Montreal is 400 miles from New York.

If there be any gentleman on our list of readers who wishes to write L.L.D. behind his name, and is not particular as to the source whence his right to do so is derived, we have news for him. Mr. Simpson, of "Clinton College, Arkansas," is coming to England, charged with a box of diplomas, all of which are going at an alarming sacrifice. The following circular heralds the approach of Mr. Simpson, which we print for his benefit in our most conspicuous columns without advertisement charges. It shall not be our fault if the dispenser of so much pleasure to others does not himself grow richer and happier by degrees.—

Clinton College, Arkansas, U.S.A., Feb. 24, 1857.
Sir,—Some time ago one of our trustees received a letter from an literary friend of his in England highly complimentary of you, and expressing a wish that our College should confer on you the honorary degree of Doctor of Laws. I have the pleasure of informing you that at the last meeting of our Senate Academics, held on January the 16th, 1857, it was resolved unanimously that the honorary degree of Doctor of Laws be conferred on you, and that a diploma confirmatory of the act of the Senate be sent to you at the earliest opportunity. Such act of the Senate to be subject to the College bye-law of date June the 3rd, 1854, viz., "and that those on whom the honorary degrees of L.L.D. is conferred shall pay only a third part of the usual matriculation and graduation fees, which third part is \$2. 10s., which sum is to be expended on the College Library and Museum," &c. Our Mr. Simpson is preparing to leave this for England; he takes your diploma with him, and will post it for you on his arrival. As Mr. S. will be in England for a very short time only, you will oblige us by writing to Mr. S. when the diploma reaches you, acknowledging its receipt, and please at the same time to send him the College fee of \$2. 10s., as he (Mr. S.) is authorized by our Senate to receive the same—and, with the very kind wishes of our Professors, I am, your obedient servant,
JAMES LAUDER, C.S.

Mr. Simpson's address for at least a week after you receive your diploma will be as under:—Mr. Charles Simpson

(of America), care of Mr. Maynard, Mathematical Book-seller, Earl's Court, Leicester Square, London.

—We need scarcely add, that Arkansas is a backwood State,—that there is no such college as "Clinton College," and never was,—and that the village schools find scarcely any support in the State. These trifling facts may not impede the desire to sport L.L.D.; and therefore, wishing to be useful, we have left the London address of Mr. Simpson as we find it in his circular.

The Meteorologist, who last week complained of a difficulty in procuring the weekly reports of the Registrar-General, will read the following note with satisfaction:—

"Bow, April 18.
"Permit me to assure you that your meteorological Correspondent is mistaken in supposing that the weekly returns of the Registrar-General are in any way withheld from the scientific public. On the contrary, they are very extensively circulated among those persons who interest themselves in medical or meteorological statistics, and your Correspondent has only to send an application (by letter) to the Central Office at Somerset House to be supplied with them (post paid) every week as they appear.
I have, &c.
"W. T. G. WOODFORD."

Friends of the Literary Fund should read the report just issued by the Directors of the Booksellers' Provident Institution. The document, besides showing the prosperous state of that excellent charity, is a lesson to some of those who most vehemently oppose reform in Great Russell Street. The relief administered in 1856 appears to have been 911l. 8s.,—while the ordinary expenses were no more than 88l. 17s. 3d. Even including in the expenses 11l. for cost of visit to Abbot's Langley, the total of expenses fell below 100l. The persons relieved were—booksellers, booksellers' widows, booksellers' children, and booksellers' assistants. To some, temporary relief was given,—to some, permanent relief, in the shape of annuities. In these respects, the case of the Booksellers' Provident Institution closely resembles that of the Literary Fund. Yet the Literary Fund wastes in "expenses" six times as much money as the Booksellers' Institution. Can any one feel surprised if the literary members of the Fund are discontented?

The production of precious stones by artificial means has a popular as well as a scientific interest. It is some years since M. Ebelmen produced, in the furnaces of the Porcelain Manufactory of Sevres, sundry crystals belonging to the corundum series. M. Becquerel has recently brought under the notice of the Academy of Sciences some interesting experiments by M. A. Girardin, and he has exhibited, as the results of those experiments, crystals of the white sapphire produced by him. Corundum, the sapphire, and the ruby, are crystallized alumina, the colours being due to minute quantities of oxide of iron or chrome. M. A. Girardin has succeeded in obtaining those aluminous crystals by placing in a crucible some ammoniacal or potash alum, previously calcined, mixed with an equal quantity of sulphate of potash, the whole being covered with lamp-black; the crucible was then submitted for a quarter of an hour to the most powerful action of a forge fire. By the action of the carbon upon the mixture at this high temperature, there are formed sulphide of potassium and crystallized alumina, and by the admixture of a little iron or chrome the ruby or the coloured sapphire can be produced. M. Guiraud, a lapidary who was employed to pierce one of the crystals thus obtained, assured M. Becquerel that it was considerably harder than the ordinary rubies which are employed for pivots.

The authorities of King's College announce a course of sixteen lectures, by Mr. J. L. Morton, 'On Agriculture and the Management of Landed Property.' This course is not meant for the students, but for the public.

Major Macdonald's collection of Greek and Italian gold and silver work, together with some miscellaneous articles, including antique gems, have been sold, during the week, by Messrs. Sotheby & Wilkinson, at high prices. A case of ancient gems brought 22l. 10s.,—a wreath of gold olive-leaves, found in a tomb at Coreyra, brought

28l.,—a Greek ear-ring, of beautiful workmanship, 14l. 5s.,—a glass perfume-vase, 11l. 13s. 6d.,—a bronze mirror, with handle in the form of a human figure, 12l.,—a bust of Osiris crowned, in dark-red jasper, 11l.,—a figure of a negro, a good specimen of Egyptian Art, 12l. 10s.,—a pair of Etruscan bronze scales, 12l. 15s.,—a bronze figure of Venus holding a Cupid and a cake, 34l. 10s.,—a Greek vase; shape, a head of Mars, 41l. 10s.,—a gold Harpy, 25l. 10s.,—and a basso-relievo of Apollo and the Nine Muses, in rosso-antico, 25l. 10s. Some Palissy and Faenza ware closed the sale,—the entire result of which was 778l. 10s. 6d.

Specimens of the poisoned bread from Hong-Kong have arrived at Munich, at Baron Liebig's address, who is to give his opinion on it.

The Commission of the French Academy appointed to decide on the great prize Gobert, (of 10,000 francs, to be awarded to the author of the best written book referring to the history of France,) has begun its preliminary labours. M. Henri Martin received the last prize. This time it is thought probable that M. Poirson will be the successful competitor with his new 'History of the Reign of Henri Quatre.'

Prince Louis Lucien Bonaparte is still busily occupied with linguistic studies in the Basque Country. He has discovered in the Basque provinces of France and Spain six different dialects of the Basque language, while hitherto only four were known. To prove his discoveries, the Prince will have the Gospel of St. Matthew printed in the six dialects, but only 250 copies will be taken.

The French Government has fixed a sum of 35,000 francs for the restoration of the Donjon of Coucy, the old castle of the Sires de Coucy, near Laon, in the Aisne Department. This castle was built, in 1052, by Enguerrard de Coucy, and its ruins (remarkable on account of the exceedingly high and strong tower) were bought, in 1829, by the Duke of Orleans, afterwards King Louis-Philippe. The most celebrated of the race of the Coucys was Enguerrard's son, Raoul, who, in 1191, went as a crusader to Palestine, and perished at the siege of Acre. A peculiarly romantic story is connected with his name:—it is told that Raoul, feeling the fatal hour draw nigh, enjoined on his *écuyer* to take his heart to the Lady de Fayel, whom he loved. The unhappy *écuyer* was surprised in the very act of delivering the faithful heart by the husband of the lady, who took the heart, and—cruel barbarian!—made his wife eat it. But now the lady vowed that never, after that, common food should pass again over her lips. She was true to her word, and starved herself to death. The German poet, Uhland, has made this the subject of one of his finest ballads, and the "Castellan von Coucy" is, therefore, a very popular and familiar personage with the Germans.

We hear that Herr Duesberg, the friend of the late Heinrich Heine, whom Madame Heine entrusted with the publication of the poet's literary remains, has succeeded in compiling from Heine's papers a small volume of hitherto unpublished poems, said to be very witty and humorous.

The correspondence between the two German statesmen, Friedrich von Gentz and Adam Heinrich Müller, has been published. It comprises a period of twenty-nine years, from 1800 to 1829, and has not only the merit of increasing our knowledge of the character of the two friends, but also of yielding, in the shape of traits, anecdotes, &c. much valuable information, referring to the history and literature of the rise and fall of Napoleon's supremacy in Germany.

The Dom at Worms, one of the finest and oldest specimens of Mediæval architecture on the Middle Rhine, (the inauguration of its main parts took place as far back as 1110), and intimately connected with the most splendid phases of German history, (Frederick Barbarossa consecrated the finished structure in 1181, and the name of one of its porches "das Königinnen-Portal" reminds us still of the contest between Chriemhild and Brunhild, commemorated in the fourteenth Abenteuer of the Nibelungenlied), is approaching ruin. Time, war, and French vandalism (1688) have injured the venerable pile to a considerable extent,—some of the basements are giving way,—parts of the roof have come down,

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—and unless something is done, in an energetic way, to put a stop to the spreading dilapidation, Germany and the Rhine will soon be bereft of one of their most interesting historical monuments. A committee, we hear, has been formed, to take the matter in hand.

BRITISH INSTITUTION, Pall Mall.—The GALLERY for the EXHIBITION and SALE of the WORKS of BRITISH ARTISTS is OPEN DAILY, from Ten till Five. Admission, 1s. Catalogue, 6d.

SOCIETY OF PAINTERS IN WATER COLOURS.—The FIFTY-THIRD ANNUAL EXHIBITION OPENS on the 27th inst., at their Gallery, 5, Pall Mall East (close to Trafalgar Square), from Nine till Dusk. Admission, 1s.; Catalogue, 6d. JOSEPH J. JENKINS, Secretary.

THE NEW SOCIETY OF PAINTERS IN WATER COLOURS WILL OPEN their TWENTY-THIRD ANNUAL EXHIBITION on MONDAY NEXT, at their Gallery, 11, New Bond Street. Admission, 1s. JAMES FAHEY, Sec.

EXHIBITION.—Messrs. DICKINSON'S GALLERIES of PORTRAITS, NOW OPEN, 114, New Bond Street.—Admission, 1s.

A COLLECTION of WORKS of ART, formed by a Gentleman in Italy, comprising chefs-d'œuvre of some of the greatest Italian Painters, and a beautiful Statue by Pampaloni, will be OPENED DAILY after WEDNESDAY NEXT, from Nine to Six o'clock, at No. 12, Pall Mall East. Admission, 1s. each person, including Catalogue.

MR. ALBERT SMITH'S MONT BLANC, BADEN, UP THE RHINE, and PARIS, is NOW OPEN EVERY EVENING (except Saturday), at Eight o'clock.—Stalls, 3s.; Area, 2s.; Gallery, 1s. Stalls to be let by Private Box and by Mail. Pigeonholes, every day between 11 and 4, without any extra charge. The Morning Representations take place every Tuesday and Saturday, at Three o'clock.

MR. W. WOODIN'S OILS of ODDITIES, with new Costumes and various Novelties, vocal and characteristic, every Evening (Saturday excepted), at Eight.—A Morning Performance every Saturday, at Three o'clock. Private Boxes and Stalls may be secured without extra charge, at the Box-Office, POLYGRAPHIC HALL, King William Street, Charing Cross. Tickets may be had at the principal Music-sellers.

DR. KAHN'S MUSEUM, 4, Coventry Street, Leicester Square.—Programme: Lectures by Dr. Kahn, daily at Three o'clock, on highly interesting and instructive topics. On Monday, Dr. Kahn, F.R.S., F.E.S., as follows:—At half-past One, the Phenomenon, Curiousities, and Philosophy of the Sense of Sight; at Four, the Great Tobacco Controversy; at half-past Seven the Food we Eat, its Uses, Preparation, Adulteration, and Digestion. The Museum contains 1,000 Models and Preparations, and is wholly unrivalled in the world. Open daily for Gentlemen only, from Ten till Ten. Admission, 1s. Catalogue, containing Dr. Kahn's Lectures, gratis to Visitors.

ROYAL POLYTECHNIC.—PATRON, H.R.H. PRINCE ALBERT.—UNPRECEDENTED NOVELTIES.—GRAND MORNING and EVENING CONCERTS, at Three and half-past Eight, by the unrivalled RUSSIAN BAND. Conductor, HERR KALOZKY. Vocalists: Miss LITZKA, Miss HENRIETTA, and Madame WILFRED.—New Lectures by J. H. PEPPER, Esq., on the FIRE ANNIHILATOR, and BREAD and its ADULTERATIONS.—VENTRILLOQUISM EXTRAORDINARY, by Mr. JAMES, daily at Two and half-past Seven.—STEVENS'S Eighty new and beautiful COSMORAMAS and STEREOSCOPIES, open from Twelve to Four.—NEW DISSOLVING VIEWS of the MA in CHINA, at half-past One daily. Also, another very imposing Series illustrating EGYPT in the TIME of the PHARAOHS, with Description written and delivered by LEICESTER BUCKINGHAM, Esq., daily except Friday, at half-past Four and a quarter to Ten.—THE DISSOLVING VIEWS of BLUE BEARD every Friday.—The Diver and Diving Bell; 3,000 Models and Works of Art; HENRIETTA's Experiments; Madame Litka's Motion; Montanari's Art Wax-work.—Admission to the whole, 1s.; Children and Schools, half-price.

SCIENTIFIC

SOCIETIES.

GEOGRAPHICAL.—March 23.—Sir R. I. Murchison, President, in the chair.—T. W. Bramston, M.P., Dr. J. Campbell, R.N., Major-Gen. W. G. Moore, the Earl of Munster, Capt. L. T. Cave, Mr. W. Reed, Mr. G. R. Smith, Mr. R. Sweeting and Mr. J. Vincent were elected Fellows.—The President stated that the astronomical observations by Dr. Vogel and Corporal Maguire in Central Africa had been received from the Foreign Office; also a copy of a despatch from Her Majesty's Consul at Tripoli, and a copy of a letter from Corporal Maguire, dated Kaka, announcing the reported assassination of Dr. Vogel at Wadai. Sir Roderick, however, remarked that this was a mere hearsay report, and cautioned the Members against placing much faith in it; reminding them that similar statements had gained circulation of the deaths of several other African travellers, who had subsequently, as he hoped would be the case with Dr. Vogel, returned to the country alive and well. Sir Roderick then stated that he had received a communication from Sir J. Herschel, inclosing a portion of a letter from Mr. Maclear, Her Majesty's Astronomer at the Cape, in which he remarks that Dr. Livingstone's observations had been reduced and sent to England. The exploit of crossing the African continent from west to east, and of perseveringly fixing, by astronomical observations, the interesting features of the path, combined in placing the poor missionary prominently in the

front rank of the most celebrated explorers. In connexion with this subject, the Chairman informed the Meeting that the Government of Portugal had sent out orders to Mozambique to support Dr. Livingstone's late companions at the public expense of that province until his return to claim them.—The President then informed the Meeting that a letter had been received from Mr. J. Ball, the Under-Secretary for the Colonies, stating that Government had agreed to propose to Parliament a vote for the North-West American Exploring Expedition, and that the Expedition would proceed in about a fortnight, under Mr. Palliser, to its starting-point to the west of Lake Superior, for the purpose of surveying vast tracts of British North America, particularly the country watered by the affluents of the Saskatchewan, and with a view of examining the southern portion of the Rocky Mountains in our own territories, and possibly of discovering a new practicable passage to Vancouver Island. The Expedition would be accompanied by Dr. Hector, who had been recommended as a geologist, naturalist and surgeon; by Lieut. Blakiston, to take magnetical observations; and by a botanist.—Dr. Baikie, R.N., desired to place on record his view respecting the origin of the present inhabitants of the island of Fernando Po. Described by Capt. Owen and afterwards by Dr. Thompson, by traders they are known under the name of Adia; by traders they are called Bubi. Dr. Baikie, from information he had received from Mr. Davis, believes the proper title of the people to be Bâ-on, the word Adia meaning simply town.—The papers read were:—'Notes of a Journey Eastward, from Shiraz to Tesja and Darab, and thence Westward, by Jehran to Kazeran, in 1850,' by Mr. Consul Abbott.—'Proposed Search for Dr. Leichardt's Missing Party,' by Mr. Samuel Sydney,—which paper we have already published.—'Return of the North Australian Expedition, under Mr. A. C. Gregory.'—'Chronological Table of the Earthquakes in the West Indies, &c.,' by M. Andrés Poe, Director of the Meteorological Observatory at the Havana.

STATISTICAL.—April 21.—Col. Sykes, M.P., V.P., in the chair.—The Rev. J. B. Hawkins and J. Vavasseur, Esq., were elected Fellows.—S. Brown, Esq. read a paper, 'On the Extent and the Progress of Fire Insurance in the United Kingdom, and in several Foreign Countries.' The author commenced by giving a sketch of the history of fire insurance in Great Britain, stating that the earliest attempts were made in London during the reign of Charles the Second, and in 1680 the Court of Common Council issued policies, and continued to do so for about two years, when it cancelled its policies and returned the premiums. In 1696 the Hand-in-Hand Fire Insurance Company was established, in 1706 the Sun, in 1714 the Union, in 1717 the Westminster, and in 1721 the Royal Exchange and the London Assurance. At present there were sixty-five offices in England and Wales (of which thirty-nine are in London), seven in Scotland, and two in Ireland, making a total of seventy-four in the United Kingdom. From the manner in which the returns of duty paid on insurances are drawn up, there is much labour necessary to estimate the amount of property annually insured, and the results, when obtained, are very liable to error. The stamp duty and the per centage duty varied very much from time to time; the latter was first levied in 1781, at 1s. 6d. in the pound, and was raised to 2s. in 1797, to 2s. 6d. in 1804, and to 3s. in 1815, at which rate it now stands. The amount of property insured at the end of 1856 might be estimated as follows:—property subject to duty, 927,000,000l.; farming stock, exempt from duty, 70,000,000l.; foreign business, 125,000,000l., making a total of 1,122,000,000l. In France the first company was established in 1816 on the mutual system, "La Mutuelle de Paris," and the first proprietary company, "La Compagnie d'Assurances Générales," in 1819. It is estimated that at present the property insured in the French proprietary offices is 1,320,000,000l. sterling, and in the mutual offices 480,000,000l. more, making a total of 1,800,000,000l. One reason for the greater amount of insurance effected in France than in

this country may be the provisions of the Civil Code, articles 1733, 1734, which enact, that "the tenant must answer for a fire, unless he can prove that it happened by accident or by fault of construction, or that it was communicated by an adjoining house;" and that "if there are several tenants, all are fully responsible for the fire, unless they can prove that it began in the dwelling of any one of them, in which case he alone is liable, or unless any one can prove that it was impossible that the fire could originate in his portion of the dwelling, in which case he shall be exempt." In Belgium the amount insured is about 138,000,000l. From Holland no information could be obtained. In Sweden there are five companies in Stockholm, besides some minor local mutual associations in the provinces. In Denmark there was a company established in 1778, and remodelled in 1843, which has a privilege for insuring goods, furniture, and moveable property. Any person insuring these articles with another company is liable to a fine of 100 rix-dollars (nearly 110l.), payable to this office, but it is practically evaded by the difficulty of discovering the transaction, and the fine is often insured with the property. The late Czar of Russia in 1847 forbade the insurance of property situated in Russia with foreign offices, under the fine of 3 per cent. on the sum insured. By the same ukase a tax of 3 per cent. is levied on the amount of every policy, to contribute to defray the expenses of the administration of police in the district in which the property insured is situated. It is estimated that 30,000,000l. are insured in Russia, and 16,000,000l. in the kingdom of Poland. In Germany it appears twenty proprietary offices insure 286,000,000l., the mutual companies 414,000,000l., and Government offices 450,000,000l.: total 1,150,000,000l. In Boston 23,000,000l., and in New York 183,000,000l. were insured, but the information obtained from America is very incomplete. The total amount insured in Europe and America may be estimated at 4,482,000,000l.; the annual premiums paid are about 8,250,000l., and the annual losses about 4,750,000l. The author then proceeded to discuss the inexpediency of retaining the present duty on fire insurances, and replied in detail to the arguments adduced in favour of it by Mr. Coode, in his recent report on the subject. He (Mr. Brown) considered the tax as a tax upon prudence, and unequal in its operation; as, in cases of insurance of well-built houses, the premium is 1s. 6d. and the duty 3s. per cent., so that the expense of insurance is trebled by the tax; whereas, a theatre, which is charged a premium of 5l. 5s. is also charged 3s. per cent. duty. He then proceeded to examine what proportion of insurable property was insured, and contended that though the amount of property insured in England and Wales was 800,000,000l., the insurable property might be estimated at 1,634,000,000l. In 1836 a memorial was presented to the Chancellor of the Exchequer, signed by the managers or secretaries of the Sun, Royal Exchange, Guardian, Globe, Phoenix, Westminster, Imperial, Union, London Assurance, Atlas, County, and Alliance offices, praying for a reconsideration of the subject of taxes on fire insurance; in which they complained of the 3s. duty deterring many industrious tradesmen and others from assuring, and expressing their opinion that a reduction of the duty to half that amount would be attended with a large increase in the amount of property insured.

ETHNOLOGICAL.—April 15.—Mr. A. Ameuney read a paper 'On the Druses of Mount Lebanon.' Mr. Ameuney, who is a native of Beirut, in Syria, described how, when a boy, he was carried by his mother into the Druse country to visit an aunt who resided there, when he visited also a princess of the Druses, the mother of their present chief. This visit, and the strange report current at Beirut with regard to the character, manner, and mysterious religion of the people, made a deep impression on his mind, and the desire of making himself better acquainted especially with their religious opinions haunted him continually. After the conquest of Syria by Ibrahim Pasha in 1831, the Christians of Syria had more liberty, and Mr.

Ameunyah had opportunities, which were wanting before, of intercourse with the population of Lebanon, which was further facilitated by his acquaintance with the American missionaries. Thus during five years he was in constant and familiar communication with them, passing the summers in their mountains and receiving their visits at Beirut in the winters. In one of his visits to the mountains in 1848, he first saw one of their religious books, but did not obtain possession of it then. In the following year, however, when Ibrahim invaded the country of the Druses, he obtained several of the books of the Druses from the Egyptian soldiers, who had carried them away as plunder. These he read and studied eagerly, not deterred by the discovery that, so jealous are this people of their secrets, that it is considered one of their most sacred duties to murder any one, not a Druse, who is known to possess or to have read their books, or to have gained any knowledge of their mysteries; yet he found that their most secret and important mysteries were not committed to writing at all, and he came at last to the conviction, in which the most learned of the American missionaries shared, that those mysteries are never likely to be known to any but the initiated, who are bound by the most solemn and terrible engagements not to disclose them. He found, however, that a distinguishing article of their religious belief was an exaggerated doctrine of predestination and fatalism. He ascertained further that, among other articles of their less secret doctrines, they held that God created seven species of creatures, who have inhabited the world in succession,—angels, devils, genii, &c., and, lastly, men. God took upon himself the body of Adam, or veiled himself with the substance of Adam, and gave through him a revelation for the benefit of mankind; he did so at different times afterwards through Noah, Moses, Christ, Mohammed, and Hakem, the latter of whom the Druses regard as the head of their sect. God, they say, created all the souls of men at one time, and whenever a person dies his soul enters the body of an infant; in fact, the Druses believe in the transmigration of the soul, but not into animals. In the time of Hakem, the fate of all these souls was decided—those who believed in him were to be saved, and those who did not believe were to be damned without hope of mercy. Mr. Ameunyah gave a sketch of the history of the Druses since the time of Hakem; and then proceeded to relate a number of anecdotes, many of them amusing and nearly all from his own personal experience, illustrative of their manners and character. He described the Druses as a fine race, generally tall, robust, broad chested, and well formed; their complexion rather fair, generally with dark eyes and hair, though the occurrence of blue eyes is not unfrequent. The number of the Druses in Syria is about 100,000 people, who live principally in Lebanon and Anti-Lebanon. They are divided into two classes, the Achles (ignorant) and the Jahels (wise); or, in other words, the uninitiated and the initiated, the number of the latter being about 5,000. Women may be initiated. Their manner of life, as well as their food, is simple, like that of all the mountain agriculturists of Syria. There can be no doubt of the existence among them of the custom of eating raw meat, which has extended itself also to the Christians who live among them, and Mr. Ameunyah stated that he had himself frequently partaken of it. As soon as the animal is killed, and while it is still hot, they cut a slice of the meat into small pieces, then dip each piece into salt and pepper, roll it in a piece of bread, and eat it. The Druses are described as a proud and extraordinarily brave people, and as possessing a spirit of implacable revenge against their enemies or against any who have offended them. Their system of carrying out their revenge is rather singular. If a member of a Druse family has been killed, his friends generally kill, not the man who committed the act, but the best man of the family to which he belongs. It is even commonly reported in Syria that in war, when they have conquered their enemies, they eat the hearts and drink the blood of the slain, but nothing of this kind had occurred within Mr. Ameunyah's personal knowledge. The language of the Druses is Arabic,

which they speak with greater purity than any of the other inhabitants of Syria.

INSTITUTION OF CIVIL ENGINEERS.—April 21.—G. P. Bidder, Esq., V.P., in the chair.—The paper read was 'On the Application of Electro-Magnetism as a Motive Power,' by Mr. R. Hunt.

ROYAL INSTITUTION.—March 20.—The Duke of Northumberland, President, in the chair.—J. W. Brett, Esq., read a paper 'On the Submarine Telegraph.'

SOCIETY OF ARTS.—April 22.—Dr. Lyon Playfair, C.B., in the chair.—The following gentlemen were elected members:—Messrs. A. G. Anderson, T. J. Evans, W. Hawkes, C. Paget, M.P., F. A. Philbrick and Dr. William Odling.—The paper read was 'On Disinfectants,' by Dr. R. Angus Smith.

SYRO-EGYPTIAN.—April 14.—The Rev. Dr. Hewlett in the chair.—Mr. Sharpe read a paper 'On the Names of some of the Egyptian Towns mentioned in the Bible.' He began by comparing the Roman road-book, called the 'Itinerary of Antoninus,' with the route of the Israelites under Moses, described in the books of Exodus and Numbers. He showed that Rameses was Heliopolis, both so called from the sun; that Succoth was Scene, both meaning the tents; that Thaum was Esham, Pithom, and the Patumos of Herodotus; and that Hahiroth was Heropolis, which gave its name to the Bay of Heropolis or Pi Hahiroth. He then showed that Onion, the city in which the Jews had a temple in the time of the Ptolemies, and the capital of the Nome, or district of Heliopolis, was the Vicus Judeorum of the Itinerary; and that there had been an older Jewish temple there in the time of Jeremiah, and that it was in consequence of the dislike borne by the priests of Jerusalem to the temple-worship in Egypt that Ezekiel calls Onion the city of Aven or "Vanity"; and that Isaiah meant the same city when he says that there was an altar to the Lord in Egypt in the City of Destruction. Mr. Sharpe then argued that it was a marked aim of the writers of the Septuagint to remove from their city of Onion this reproach cast upon it by the two great prophets; that they changed the words of Isaiah in their translation, and made him declare that the Egyptian city in which the altar stood was the City of Righteousness, and that in Ezekiel they explain the City of Aven or "Vanity" to mean Heliopolis, not Onion, as Mr. Sharpe thought it meant. And as Aven and On were evidently the same city differing in the Hebrew by only a single letter, they inserted a sentence in the first chapter of Exodus to say that On was Heliopolis. This opinion of the Greek translators Mr. Sharpe thought was fully disproved by comparing together, as above, Claudius Ptolemy, the Roman Itinerary, and the Hebrew Pentateuch, from which he had before shown that Rameses was Heliopolis, and from which we might argue that On, the city in which Joseph dwelt, was Onion.

MEETINGS FOR THE ENSUING WEEK.

- MON.** Institute of Actuaries, 7.—'On the Causes of Fires in London during the 24 Years from 1833 to 1856 inclusive, with some Remarks on the Deduction of Correct Rates of Premiums for Fire Insurance,' by Mr. Fothergill.
- TUES.** British Meteorological, 7.—Council.
- WED.** Zoological, 2.—Scientific.
- THURS.** Society of Arts, 8.—'Metropolitan Improvements and Thames Embankment,' by Mr. Bennoch.
- FRI.** Horticultural, 1.—'On Sound, and some associated Phenomena,' by Prof. Tyndall.
- SAT.** Royal Institution, 3.—'On the Application of Heat to Domestic Purposes, and to Military Cookery,' by Capt. Grant.
- SUN.** Royal Institution, 3.—'On the Relations of Chemistry to Graphic and Plastic Art,' by Prof. Frankland.

FINE ARTS

The Vatican Apollo.—[Der Vatikanische Apollo, eine Reihe Archäologische, Aesthetische Betrachtungen.] By Anselm Feuerbach. Zweite Auflage. (Stuttgart and Augsburg, Cotta'sche Verlage; London, Thimm.)

To the profound people who blow clouds and then build castles in them, it has been left to write in these exhausted days 370 pages all about the Vatican Apollo. Contrary to the French mineralogist Dolomieu, and some Italian antiquaries, the German critic declares the marble of the statue is not of Carrara, the grain being larger, the polish greater, and the colour yellower. He laughs at the old opinion, that the Apollo was a late Roman work, and only the statue of Nero himself idealized for his Antium villa. Visconti thought the statue was the one erected to Apollo the Saviour, when the pestilence ceased in the second year of the Peloponnesian war: others think that the image of the wrath-God was the sun round which the Niobe group originally moved: a third class thinks the old Greek god has a little too much of the dancing master's trip in his arched foot; while Art-students in general, blinding themselves by perpetual gazing, are inclined to worship it as the embodiment of the perfection of human grace and strength, not unanimated by soul.

NEW PUBLICATIONS.

Half-length Portrait of the Right Hon. the Earl of Zetland, most Worshipful Grand Master of English Freemasons. Line Engraving by W. C. Shenton, P.M.

Mr. Shenton has produced a good many engravings of the noble Earl whom brothers of the rule and level delight to honour. We disclose no masonic secrets when we say that this is a clear, simple, honestly executed piece of work, commendable as a bit of unpretending art, and valuable as a reminiscence of pleasant dinners, not uncheered with loyal anthems and the pop of volatile champagne corks.

FINE-ART Gossip.—The next meeting of the Hampstead Conversazione Society (on Wednesday, the 29th inst.) will be devoted wholly to the works of the two Chalon. The Assembly Rooms will be kept open for a week, so as to give the public an opportunity of seeing these painters at their best.

Photography is steadily advancing towards the higher arts. This week we have been favoured with a view of two sets of exemplars—which are on their way to Manchester—of the recent progress in this delightful art; portraits by Mr. Claudet, and elaborate compositions by Mr. Rejlander. In both the artists have left mere photography far behind. Mr. Claudet is gradually changing his sun-shades into brilliant pictures:—pictures of all degrees of finish, from the collodion portrait "touched" with a shading pencil to the sparkling miniature produced upon a photographic ground-work by the hand of M. Mansion. Mr. Claudet is the Vandyke of photography: his sitters become persons of distinction. Mr. Rejlander continues his studies of composition by means of many negatives printed into one group; and his last production, an allegorical representation of "Life," is in many points masterly—worthy to be painted as a fresco. In the centre of the scene a venerable personage leads two youths through an open gate into the world of Manhood,—where, on one side, voluptuous Beauty beckons into the pleasure paths, which lead away to Licentiousness, Prostration, Insanity, and Death, personified by figures; and, on the other, Religion draws its chosen towards the paths of Duty, Industry, and Peace. In the fore-centre of the scene, connecting the two allegorical groups, crouches a fine figure of Repentance, with the limbs marvellously foreshortened. Altogether, as Mr. Rejlander means it to be, this composition is one for the artist to study late and early. Some of the details are ill chosen; the beings of photography are all of clay, and the sun brings out their imperfections; but the scene is painted in the light of Nature, and Nature is suggestive even when less beautiful than the imagination.

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tions of men. We advise our readers to look for this Study in Composition at the Manchester Palace.

The amount granted to Schools of Art for the year 1855-56 was 25,500*l.*, against 25,865*l.* and 20,953*l.* in the years 1854-55 and 1853-4. In the first-mentioned year the sum of 4,500*l.* was given for aid to schools, 2,000*l.* to the guarantee fund for salaries, 12,000*l.* for salaries and aid to masters, and 2,400*l.* for prizes and examinations, 2,000*l.* for travelling and incidental expenses, 500*l.* for normal lace school in Ireland, and 2,100*l.* for salaries for inspection.

The third return of the centenary death-day of Melancthon (19th of April, 1860), is to be commemorated by the erection of a monument to the reformer in the city of Wittenberg, where a monument to Luther has been erected already. A committee has been formed, and the subscriptions, it is reported, are in progress.

"The serpents in the Laocoon," A Correspondent writes, "strike me, as they may have struck others, though none, as far as I know, have so stated, as far from natural. These serpents are evidently of the boa species—a kind that kills merely by crushing, and never employs the mouth till the prey is ready to be swallowed. The two serpents in the Laocoon have not thrown their coils round any part of the father or his two sons, save the legs and arms, and are, consequently, unable to crush them to death; for pressure there, though painful enough, could hardly produce death. Moreover, one serpent is gnawing Laocoon's left side, and the other is doing the same to the right side of the son on the father's right. I do not pretend to be an authority on serpents; but, so far as I have studied the subject, I am not aware that I have met with any reptiles of this nature. Of course, the disregard of the ancients to Pre-Raphaelitism in such objects, and their supposed ignorance of serpents, may account for any fault of the sculptor of the Laocoon. Virgil makes the two serpents, after eating the two sons, seize on the father:—

et jam
Bis medium amplexi, bis collo squamea circum
Terga dati.

An account differing very materially from the sculpture. It must be noticed that Byron's description of the sculpture is quite as incorrect as the group itself. He talks of the 'long-venomous chain,' when it is certain that there are no venomous serpents of that size, and he ends his stanza with—

the enormous asp

Enforces pang on pang, and stifles gasp on gasp,

which it could hardly do by compressing the ankles and thick part of the arms. I need hardly add, that I shall be happy if this criticism can be explained away. Even if it cannot, such an error can take nothing away from the wonderful beauty of the group."

A fine collection of paintings, gathered by M. Patureau, has been dispersed in Paris. The following are some of the prices obtained, considered, on the whole, to be exceedingly high:—Sheep issuing from the Fold, Wynants, 7,600*l.*;—Cattle, Berghem, 5,000*l.*;—Landscape, a little gem, 4,500*l.*, purchased for the Louvre, Spring and Autumn, Boucher, sold together, 14,500*l.*;—two Hunting Subjects, Desportes, 10,700*l.*, purchased by the Marquis of Hertford;—The Concert in the Country, and The Swing, Pater, admirable pictures, 30,500*l.*, by Mr. Steine, Count de Nieuwerkerke having offered 30,200*l.*;—A Camp, and A Military Scene, by the same, 15,500*l.*;—Amusement in the Country, Watteau, 6,000*l.*;—Head of a Bacchante, Greuze, 17,000*l.*;—Child's Head, by the same, 10,900*l.*;—The Bird's Nest, Lancret, 2,000*l.*;—Dutch Drinking-Room, Ostade, 51,500*l.*;—Interior, by the same, 2,200*l.*;—St. Therese interceding for Souls in Purgatory, Rubens, 16,000*l.*;—Landscape, Ruysdael, 8,000*l.*;—Sea Piece, Cuyt, 26,000*l.*;—The Invalid, Steen, 5,000*l.*;—Entrance into a Town, Van der Heyden, a small but charming picture, 14,500*l.*;—M. de Lagrange, —Landscape, Vandervelde, 23,500*l.*;—Sea Piece, the same, 9,000*l.*;—The Temptation of St. Anthony, David Teniers, 6,000*l.*, by M. Roux;—Men Drinking, David Teniers,

4,800*l.*;—Landscape, Wouvermans, 30,000*l.* It was stated that the Emperor had ordered this picture to be purchased at any price rather than let it go out of the country. Landscape, Ruysdael, 6,100*l.*;—The Repose of the Infant Saviour, Murillo, after a sharp contest, 41,500*l.*, to Count de Nieuwerkerke, said to be for the Empress. Halt of Horsemen, Wouvermans, 6,300*l.* The total of the first day's sale for 46 pictures amounted to 396,256*l.* In the second day's sale the following were sold:—Marine Sea Calm, Vandervelde, 10,000*l.*, to M. Laneuville;—The Cuirassier Dismounted, Karl Dujardin, 14,000*l.*, to M. Pardieu;—The Player on the Cithern, Ostade, 18,100*l.*, said to have been purchased for the Count de Morny;—The Mills, by Hobbima, a good-sized picture, nearly 4 feet by 3, having towards the left two buildings representing the mills with the wheels at rest, the whole reflected in the clear water below. To the right is a piece of forest-ground, stretching far away in the distance. The sun pierces warmly through the glades towards the front, while all the part behind is dark. The hammer fell at 96,500*l.*, to M. Schultz, a retired manufacturer. The Repose in the Country, Coques, 45,000*l.*, said to be for the Marquis of Hertford;—A Mythological Subject, Rubens, a large picture suited for a museum, 11,200*l.*;—March of an Army, Wouvermans, 12,600*l.*, by the Count de Nieuwerkerke, for the Louvre;—Young Woman Dressing, Mieris, a very small picture, but of great beauty, 19,700*l.*, to M. Etienne Leroy;—Portrait of a Rabbi, by Rembrandt, 15,100*l.*;—Portrait of Martin Pepin, Vandyck, from the King of Holland's collection, a very fine picture, 15,000*l.*;—Halt of Horsemen, Wouvermans, a small picture, 50,100*l.*, at which price the picture was knocked down for the Louvre. It had cost only 20,000*l.* at Count de Morny's about four years back. The Guard-House, David Teniers, 20,500*l.*;—Psyche, Greuze, one of the finest pictures extant of the artist, 27,700*l.*, to M. Laneuville. Child's Head, Greuze, another exceedingly fine picture, was adjudged for 16,200*l.* to M. Roux. The proceeds of the second day's sale for 26 pictures was 450,400*l.*

MUSIC AND THE DRAMA

MUSICAL UNION.—SECOND MATINÉE, TUESDAY, May 5.—Quartet in G, Beethoven; Sonata, E. flat, Piano-forte, Beethoven; Quartet in D, Mendelssohn. Solos, Piano-forte. Artists: Ernst, Goffie, Blagrove, and Paque. Pianiste, Madame Clara Schumann.

THE LATE MR. LEFFLER.—Exeter Hall.—A GRAND EVENING CONCERT will be given on WEDNESDAY, April 29, at Eight o'clock, for the benefit of the FAMILY of the LATE MR. LEFFLER. The following celebrated Artists have kindly and generously offered their assistance:—Madame Clara Novello, Mrs. Sims Reeves, Madame Rudersdorf, Madame Lemmens Sherrington, Miss Leffler, Miss Mary Keeler, Miss Palmer, Mrs. Henry Reeves, Mr. Allan Irving, Madame Viardot Garcia (if arrived in town), Mr. Blagrove, Mr. Osborne, Mr. H. Bohrer, Mr. Alberto Bandegger, Mons. Lemmens, Mr. Lindav Sloper, and Mr. Henry Lealie's Choir.—Reserved Stalls, 5*l.*;—Western Gallery, 4*l.*;—Area, 3*l.*;—Upper Platform, 1*l.*;—Lower Platform, 5*l.*. To be obtained of Addison, Hollis & Lucas, 210, Regent Street; Cramer & Co., 291, Regent Street; Chappell, 50, New Bond Street; Leader, 63, New Bond Street; R. Olivier, 19, Old Bond Street; Keith & Prowse, Chesham; Bates, Ludgate Hill; Sacred Harmonic Society, 6, Exeter Hall; J. Hutchinson, Esq., 194, Blackfriars Road; F. B. Garty, Esq., 4, Elizabeth Place, Brixton Road; Thomas Ford, Esq., Finner's Hall, Old Bond Street.—Donations, &c., received by Stanley Lucas, Hon. Sec., 210, Regent Street.

NEW PUBLICATIONS.

Polonoise in C for the Piano-forte, by Beethoven. Op. 89. Complete Edition. (Cramer & Co.)—This Polonoise seems to be less known than some of Beethoven's minor works, though like others in that list—as, for instance, the variations to *La Danse Russe* and to the theme '*La Stessa, la Stessissima*,' the four-handed marches, and the *Bagatelles*,—were it thoroughly played it would furnish a novelty welcome to most chamber-concert goers. But however rich it be in master touches, something is wanting. We can fancy the composer having tired over his task as one of parade rather than the development of great ideas. The opening may be cited as a rare piece of pomposity and preparation within the tiny compass of four bars, and as many of *cadenza*; but the close is less effectively abrupt in the four sudden bars which wind up the *coda*. It may be remarked, that the closes of many of Beethoven's compositions are not equal in significance to their foregoing portions. In the Piano-forte Trio with clarinet and final variations to '*Fria*

ch' impegno') the end is meagre, the excuse, possibly, being that the Trio is a comparatively small *trio*. Such reason cannot be called in to defend the jerking hurry which closes the superb Archduke Rodolph Trio (in B flat).—We are heretic enough to fancy the *stretto* to the second *finale* of '*Fidelio*,' a piece of bustling and commonplace unworthy of the greatest composer of Germany. In further illustration, we may point to the four final bars of the *scherzo* of the Symphony in F major, as nothing but so much foolish hurry. We can hardly believe these things premeditated frivolities, so much as results of carelessness or fatigue,—since, where has there existed composer so original, so various, or so noble in his closes as Beethoven? Let us recall the lovely winding-up of his *Mass* in C,—as instrumental *codas*, those to his '*Leonora*' overture, and to the finales of his Symphonies in D major and C minor,—of his Trio in F major,—and to the *Allegros* of his piano-forte *Concertos* in C and in E flat. We do not accept every blemish as a piece of contrivance or forethought,—while we do not hold with such a partizan in his detractor as Beethoven's recent critic, M. Oulibicheff, whose work, no labour of love (it may here be said), we reserve for examination. In the case of any master less mighty than Beethoven, such siftings and discriminations would be simply ridiculous; but the hero-worship which implies effacement of conviction and of power to compare is, to our judgment, not so much rational and living faith as flat superstition.

We are called down to the slightest and smallest wares conceivable in such piano-forte pieces as *La Bravillienne*, by René Favarger, and *Operatic Themes*, Nos. 1, 2, 3, by George Osborne (Cramer & Co.)—all so many showy trifles, innocent of harm, but which will not do the slightest good to the style or taste of the pupil. The opera tunes of Bellini, Donizetti, and Signor Verdi, however grateful they be to those who can nod in time to some air that they have heard sixty times (afterwards inquiring "What is it called?"), are singularly ill adapted to an instrument like the piano-forte, the tones of which cannot be sustained,—seeing that without amplitude of *cantabile* they are good for next to nothing.

Dans le Bois et dans les Champs, Sept Morceaux de Piano. Op. 89.—*Deux Chansonnettes*. Op. 92.—*Violon, Morceaux de Salon*. Op. 93.—*St. Gilgen, Barcarolle-Prrière*. Op. 95.—*Scherzo*. Op. 96.—*Impromptu-Caprice*. Op. 97.—*Airs Nationaux Italiens transcrits*. Op. 98. By Theodore Kullak. (Wessel & Co.)—After M. Heller has been named, we should find it hard to mention a composer of fugitive music for the piano-forte better meriting attention than M. Kullak, who seems only just to miss the originality that establishes a style, and who has sufficient grace, variety, and rationality in his romance to be welcome to every piano-forte, when the player is in a humour for music lighter than *Sonatas* and *Fugues*. In Op. 98, the first and the last two movements are the best,—the subjects in all are clear, and the treatment is interesting. In No. 3 there is a misprint so obstinately carried throughout as to wear the appearance of a conceit,—the second tied quaver in the bass accompaniment should be a semi-quaver. Why teach time as an element of musical grammar and write ungrammatically out of time?—The *Chansonnettes* are easier—a pair of short and pleasing studies of expression. The *Scherzo*, again, is a piece of the more difficult order, in a minor key so fierce as to be somewhat at variance with its title, save inasmuch as the storm when about to break the cedars, or the tiger when tossing about its victims, may be described as "at play." For this misnomer of a rapid movement in triple time, however, M. Kullak may plead the example of Chopin. Op. 97 is extremely elegant, though the first bar reminds us that it might never have been written had not Mendelssohn given that airy, delicate "song without words" in a major, which has helped so many of his successors to a fancy. Taken collectively, this music by M. Kullak is good, and the larger portion of it amusing.

CONCERTS OF THE WEEK.—The first entertainment of the Philharmonic Society was given on

Monday last. So far as the selection of music went it might have been criticized from the fire-side, since a selection of works more hackneyed was never set before the public; and the general performance of the orchestra is now surpassed by that of smaller companies collected for the purposes of private speculation.—Mr. Mellon's band, for instance. Miss Arabella Goddard was summoned late in the week to do duty in place of M. Halle: she played Mendelssohn's Second Concerto. It may be feared that the amount of indiscriminate adulation lavished on this young lady of late is beginning to tell its tale, for we have not often heard so unsatisfactory a performance of the Concerto, and never before the player at once so pretending and so unfinished. Miss Goddard's brilliancy and neatness of hand were absent without leave. No listener unacquainted with the Concerto could have guessed on Monday that it contains Mendelssohn's most fully developed example of the substitution of *arpeggiato* accompaniments to a *cantilena* for passage-music. The *finale*, taken in the right tempo, was a mere piece of flurry. In its theme the *staccato* melody alone was heard and not the chords, the rapid succession of which in the composer's hands gave such metallic solidity to its piquancy,—in the swinging passage which follows, the supporting group of twelve divided semiquavers was lost. Miss Goddard was much applauded, but her playing was inferior:—only in the slow movement approaching a representation of Mendelssohn's music as given by himself, that is in unimpeachable tempo and with every note heard. Signor Piatti was the other solo player.—The singers were Signor Belletti and Madame Rudersdorff. The excerpt "Yes, my Lord," from the first *finale* to "Oberon," was an unfortunate choice for the lady. It is a straining, screaming solo at best, and Madame Rudersdorff best consults her powers and her popularity when she avoids temptation to strain her voice and to scream.

It was with great pleasure that we heard Herr Molique's Second Pianoforte Trio at the first concert of the Musical Union, being satisfied that increased spirit and freshness are given to every series of entertainments in proportion as they are varied; and that the counsels of those who only desire to hear those few master-works, defying question and comparison, to the comprehension of which they have painfully attained, merely retard the progress of art and of connoisseurship. Fastidiousness is a brave resource for the foppish and pedantic, who have no real standard of comparison. Declare the work brought to judgment not so good as one of Beethoven's, and the amateur is thereby raised as high as the composer is set low. On the other hand, the most modest and genial lover of art has a right, when any professed novelty is offered him, to test it,—and to require that it shall be either intellectually, or scientifically, or fantastically, or melodiously new,—and not Beethoven spelt backwards, nor Mendelssohn diluted. Such requirements are honourably fulfilled by Herr Molique's new Trio, of which we spoke on its introduction at his own concert last year [*Athen.* No. 1493], and which has sufficient interest and individuality to justify its performance at any chamber concert when due means are provided. The pianoforte part is one of extreme and fatiguing difficulty; but the fact gave remarkable distinction to the first appearance in public of the young lady who replaced M. Halle on Tuesday.—Mlle. Anna Molique, the composer's daughter. The thorough mastery she showed in this Trio over her music, her instrument, and herself, gives her at her outset a place in the highest rank of pianists. It is a rare pleasure, indeed, to encounter any new candidate so perfectly prepared as this young lady. Her touch is clear and sonorous; her execution, throughout this long and harassing composition, was unimpeachable in its brilliancy. There was the mind of intelligence to be heard in all the quieter phrases. So much steadiness and so much fire combined we have heard from very few female pianists,—never before from one so young. The little superfluous force here and there to be remarked was inevitable to one who is unused to playing in public. As a whole, the performance was first-rate—received as

such by the audience,—and we hope, for the sake of all who take interest in fresh talent, to be followed by many more.

Herr Pauer's Second Soirée included much matter of interest, though it was too largely in the key of \sharp flat. Schumann's Quintett, though the most recent in point of date, was the stalest among the works chosen.—Hummel's *Fantasia* was the most brilliant,—Beethoven's First Pianoforte Trio—seldom, if ever, played (because, we suppose, of its reported simplicity)—the most original. What do the people who talk of his epochs,—who assign any certain work as his point of divorce from the manners of the Haydn and Mozarts whom he succeeded, make of the melodic cast of the *scherzo* to this Trio?—What of the audacities of the theme of its *rondo*? Romantic nonsense, eager to do battle with systematized pedantry, has never been more illogically and absurdly systematic than in the case of Beethoven. His fancies of form did undergo change we know; his feeling of sonority became confused owing to the extinction of testing power; but from first to last his ideas were his own, and not imbibed or imitated school phrases, as this Trio, yet more the third Trio of the same *opus*, and the second solo Sonata of his first pianoforte collection of three, sufficiently attest.—Thus much in regard to a folly to which we shall return. We have still to speak of Herr Pauer's 'Ave Maria,' written for mezzo-soprano, pianoforte, and violoncello, a winning yet holy composition (some few bars too closely knit allowed for), in which may be discerned invention as well as study's result, charmingly sung, too, by Madame Pauer, with purity, devotional simplicity, and that attractiveness of voice which we have failed to find in the generality of German mezzo-sopranos.—This lady is certainly one of the best artists of her quality whom we have heard.

THE ITALIAN OPERAS.—Mr. Gye has now got fairly "under way." This day week, 'Maria di Rohan' was played, to bring back Signor Ronconi in his great part of *Chevreuse*, with Mesdames Didiée and Devries, and, for tenor, Signor Neri-Barnaldi, who bids fair to prove an acquisition in the theatre. The event, however, of the week was the appearance, on Thursday, in 'Il Trovatore,' of Signor Mario and Madame Grisi. The tenor was in his best voice. The character, half *condottiere*, half lover, fits him exactly,—he sang, acted, and looked it with due romantic fire, unusual force, and delicious vocal pathos.—The performance, however, of the new *Leonora* was more remarkable still, since the part is tremendous in its demands on the voice,—a long as well as an arduous one. In what magic caldron the lady has had a dip we know not, but on Thursday she was marvellous from first to last; equal to the music,—without stint, strain, or sacrifice, flinging out those rich high notes which of late years she has used so charily—as though she had found some spell which makes Time roll back, and was resolved that this new part should be her most brilliant one. We remember nothing comparable to the renovated force, purity, and lustre of her voice. Her appearance was magnificent—her acting, especially in the "Miserere" scene, impassioned and touching. With these artists, in such high order—supported by Signori Graziani and Tagliafico, and Madame Didiée—'Il Trovatore,' as Verdi's best opera, may prove to the Lyceum what 'Les Huguenots' was to Covent Garden. We have rarely witnessed a more stirring performance,—we have rarely to record a case of more genuine and well-merited triumph.

At Her Majesty's Theatre Mlle. Piccolomini appeared, for the first time this season, in 'La Figlia del Reggimento.' Need any one acquainted with the lady, and the habits and manners of her kingdom, be informed how her re-appearance was sure to be acknowledged? Wreaths, bouquets, recalls, thunders of applause, were all in their places, just as if a Lind or a Sontag had been the returning idol,—just as they are at the disposal of every new arrival. Nor, as the footman phrased it, was "the reciprocity all on one side." Never did actress more, in the way of return, for such glad-

some welcome than did the Italian lady, in her own way. Her stage-play is by many degrees more courageous than last year; her eyes are harder worked, her airs and graces are more exuberant than formerly; and on Tuesday these were such as would have done honour to the most dashing "she" belonging to the *Théâtre Palais Royal*,—low comedy, in short, of broad, unblushing quality. As a singer, Mlle. Piccolomini showed small progress. She forced the few powerful tones in her voice—three or four notes above the *u*—recklessly,—making it evident that the lower part of the scale is in a state of decadence. Nor was any gain in executive power obvious. But, wherefore need she sing, so long as pteuteous winks and shrugs will suffice? Wherefore should musical reporters take further count of that which may be farcical, and as such fascinating to auditors of the *Young Rapid* genus, but which is not musical, and the success of which amounts to the desecration of a musical theatre, perpetually advertised as a place peopled with august memories?—Mlle. Ortolani has arrived, and is to appear in 'I Puritani.'—Mr. Lumley's other tenor, Signor Stecchi-Bottardi, appeared in 'La Figlia.' He seems fervent, but not engaging—a singer with a stout voice, not altogether inflexible, but having a certain grotesque quality in its tones, which will call for a peculiar occupation to enable it to tell. To us, the pleasure of the evening lay in the masterly singing of Signor Belletti, who is a singer of the first class.—Madame Poma, as the *Marchesa*, proves to be a sufficient *terza donna*.

Since some stir has been made about the ballet at Her Majesty's Theatre, it may be well to state the facts as they appear to us. Mlle. Pocchini, the new *Emeralda* in Signor Pagni's ballet, from 'Notre Dame de Paris,' is a vivacious and vigorous young lady, who executes steps on her toes with force and neatness. She has yet to learn to dance with her whole figure; and inasmuch as no substitute for Madame Carlotta Grisi, the original heroine. In place of M. Perrot, whose pantomime as *Gringoire* was so ruefully quaint and clever, we have a personage whose sole notion is to run about the stage as much as possible.—The scenery is elderly, and the dresses match the scenery.

SADLER'S WELLS.—On Monday the tragedy of 'Pizarro' was revived, in expectation of Mr. Dillon support in the character of *Rolla*; but a medical certificate alleging his incapacity from hoarseness being received, the part in question was performed by Mr. Stuart with much talent and judgment. We believe that this disappointment is due to some misunderstanding between Mr. Dillon and Mr. G. Webster, the temporary lessee of this theatre; but it is not our purpose to interfere in the dispute, which forms, we find, the subject of an application for an injunction in a court of law.

STANDARD.—On Saturday Mr. Knowles's 'William Tell' was revived here, and placed on the boards in a very careful manner. The scenery was both appropriate and beautiful. Mr. Phelps, of course, enacted the Swiss hero, and aimed in his delineation at a quiet and natural portrait of the peasant-patriot. This included some refined elocution, which was not lost on the attentive audience, who, for the most part, evinced their discrimination by applauding in the proper places. The entire drama was very effectively performed.

CITY OF LONDON.—This theatre has of late not occupied the position to which the production of such original dramas as 'Civilization' had a few seasons ago raised it. An ambition to regain that position seems to have revived, if we may judge from the production of a new piece on Easter Monday that possesses more than ordinary merit. It is in three acts, and entitled 'The Spanish Girl; or, the Spy of Naples.' The story relates to the libertinism of a tyrannical Viceroy of Naples, *Don Vergara de Carafa*, who tempts the virtue of a lady secretly married, and being repulsed accuses her and her husband, *Count de Montfort*, of high treason. A spy employed by him, however, plays

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false, and thus defeats his malignant design. In the course of the plot, the Viceroy is attempted to be displaced by the authority of the King, and the person exercising that authority is *Don Garcia*, the father of the young lady, who had, however, supposed her dead. The Viceroy, notwithstanding, maintains his position; when *Diego*, the spy above mentioned, incites the populace, and thus rescues the intended victims of *Don Vergara*. Mr. C. Pitt, as *Count de Montfort*, acted with much energy; he was well supported, and the piece proved decidedly successful.

MUSICAL AND DRAMATIC GOSSIP.—Mr. Mitchell has entered into arrangements with half M. Offenbach's singers, belonging to 'Les Bouffes Parisiens,' to give their tiny musical drolleries in London during the season. We can hardly fancy any entertainment more likely to please; and, betwixt the accomplishment of amateurs, the poverty of managers, and the large gains which singers ready at dramatic personation can singly make, the drawing-room *operetta* bids fair to be numbered among the institutions of this great country,—witness the popularity which Mrs. Reed has achieved by her separate singing,—witness the hold which Mr. and Mrs. Drayton's "Proverbs" are gaining on the entertainment-going public.

We return, on the *Sacred Harmonic Society's* excellent performance of 'Judas Maccabeus,' to offer a piece of minute criticism worth considering at the time present, when Handel is King. Some months ago, it was pointed out how that composer, on whose variety enough stress has not been laid by those who have given him fullest credit for grandeur, employed different devices in most of his Oratorios, and varied 'Judas' by devising a special occupation or *part* for a pair of *soprano* voices,—no less than four movements having been thus set by him.—If our speculation be reasonable, it was not well to allot the opening duet, 'From this dread scene,' to a *soprano* and a *tenor*, as was done yesterday week. By so doing, the effect of the crossing voices, apparently counted on by the composer, is lost.—None of Handel's works is better worth watching over than 'Judas.' In none does the score, as accepted, contain more afterthoughts and insertions, possibly intended only for temporary use, but which, as they stand, break the sequences of key and of sentiment most awkwardly.

The *Harmonium* is making its way as a concert instrument more rapidly, perhaps, in Paris than London. It appears curious, at all events, to read among the list of successes in the French capital of the popularity of Madame Lucci Sievers, whose simultaneous playing in London some years ago on the pianoforte with one hand and the seraphine or *harmonium* with the other seemed to us more comically tiresome than edifying.—Mr. Rubinstein has been giving a *Matinée* in Paris. We are informed that he is shortly about to revisit London. It seems only like yesterday that he was here as a prodigy with his master, M. Villoing.—We observe that another of the "wonder-children" (to use the German phrase), who was a few years since Little Gernsheim, and whom last we heard, in process of instruction, at Leipzig, is "coming out" both as *virtuoso* and as composer.

That German opera-music is very much in the plight of the star of the shepherd's son, sung by Béranger—

Qui file, file et disparaît,

we cannot avoid fearing, when we take the sense of a heap of scattered testimonies, which have floated in from all quarters of late. The principal novelties announced are M. Flotow's 'Jean Albert,' which is to be transacted for the first time at Schwerin;—and a two-act work, not named, by Herr Cornelius, which will be possibly produced at Weimar. Meanwhile, M. Meyerbeer, for whose operas (we speak advisedly) there is no adequate execution in Germany, rules the stage there,—whereas Herr Wagner, whose four "Mysteries" in one naturally appal the most romantic of the managerial class on the other side of the water, must needs have a theatre built (so report says) in Zurich for the express introduction there of his 'Niebelungen' Quadrilogy! Shall we never again have a

national composer from Mozart's, Beethoven's, Weber's country, in place of exhibitions of faded flimsiness, or of mystical grinnings, in which there may be poetical intention, but no music?—There seems to have been a competition at the instance of the *Tonhalle* of Manheim in setting music to Schiller's 'Joan of Arc,' since we observe that, at Weimar, music by Herr Damrosch, and, at Manheim, music by Herr Hetsech, to that tragedy have been performed. The picturesque and thoughtful Concert-Overture to the same drama by M. Moscheles is too much forgotten.

MISCELLANEA

On the Variation of the Needle.

Port Louis, Feb. 16.

The variation of the needle must have been known to the Chinese as far back as the beginning of the twelfth century, as it is mentioned in a work published by a Chinese philosopher, named Keontsoun-chy, who wrote about the year 1111 (Sir Snow Harris's 'Rudimentary Magnetism.') It was also known to Sebastian Cabot, Christopher Columbus, and other early navigators. It is said that Columbus's pilots became greatly alarmed one night, in 1492, when the north point of the compass was observed to point 6° from the pole star, and that their fears were only allayed by the great discoverer telling them that the needle revolved round the pole like the heavenly bodies.

The earliest authenticated observations on the variation of the needle in England were published by Burrough in 1581; from them it appears, that at Limehouse, in 1580, the variation was 11° 15' east; at the beginning of the following century it was observed to be 4° 5' east; and in 1657 there was no declination whatever,—that is, the magnetic and true meridians coincided. In 1665 the declination was about 14° west, and continued increasing, in a westerly direction, until 1818, when it amounted to 24° 41'; since which time it has been gradually decreasing. In 1850 it was 22° 30' west in London.

The discovery of a magnetic line without variation is due to Columbus. In a letter written in 1498, he said—"Each time that I sail from Spain to the Indies, I find, as soon as I arrive a hundred miles to the west of the Azores, an extraordinary alteration in the movements of the heavenly bodies, in the temperature of the air, and in the character of the ocean; I have observed these alterations with particular care, and have recognized that the needle of the mariner's compass, the deviation of which had been north-east, now turned to the north-west."

Alonso de Santa Cruz was the first person who attempted to draw up a variation chart: his data were for the year 1530.

Observations made in different parts of the world have been collated, and from them, at various periods, charts, showing the variation of the needle, have been published by Halley, Mountain and Dodson, Churchman, Hansteen, Barlow, Duperrey, &c. &c. These charts are of great use, showing as they do the declination all over the world; but, in consequence of the changes in the amount of the variation, they require to be corrected at certain intervals. Halley's system of constructing a declination chart consisted in marking—First, All those places at which there was no variation in the direction of the needle, and uniting them by a line, termed the line of no declination; he then united, in a similar manner, all places at which the declination was 10°, 20°, 30°, &c. His chart was for the year 1700, and of course does not answer for the present time. From it he observed that a line of no variation ran obliquely over North America, across the Atlantic; another line of no variation descended from the centre of China and passed across New Holland, "from which he inferred that these lines had a communication near both poles of the world." Between these lines of no variation, that is, throughout all Europe, Africa, and the greater part of Asia, the declination was observed to be westerly; and on the opposite side, that is, all over the Pacific, it was observed to be easterly.

Declination is influenced by place,—that is, by a change of latitude and longitude, or both. Obser-

vation has determined that this change bears no ratio to the actual change in latitude and longitude, but is regulated by other laws; and this variation is so irregular, that nothing but observation can determine it with anything like accuracy. In magnetic observatories, instruments of great delicacy are used for ascertaining not only the absolute magnetic quantities, but also the least variation in the horizontal and vertical direction of the needle, or in the magnetic intensity daily, at very short intervals of time. On board of ship, however, where instruments which require to be fixed in the true meridian cannot be made use of, an azimuth compass is employed for obtaining the variation of the needle: by means of this instrument the magnetic bearing of the sun's centre is taken when he is about a semi-diameter above the horizon, (at which time his centre is actually on it), the time is then noted, and the true bearing of the sun computed,—the difference between which and the observed bearing gives the variation of the needle. When the sun is not on the horizon, his altitude as well as bearing has to be taken.

A new edition of a very interesting work was published by the Hakluyt Society in 1853, entitled 'A True Description of Three Voyages by the North-East towards Cathay and China, undertaken by the Dutch in the Years 1594, 1595, and 1596, by Gerrit de Veer.' An English translation of this work, by William Phillip, was published in 1609. The English edition having become extremely scarce, Dr. Beke undertook to edit the new edition, and was assisted in the verification of the astronomical calculations and phenomena by Mr. Edward Vogel, at that time assistant at Mr. Bishop's Observatory. This work shows not only the great perseverance, zeal, and determination of the Dutch, and more especially of the indefatigable William Barents, (who commanded a vessel in the first and second, but acted as chief pilot in the third expedition), but also the accuracy of their observations, and the correct manner in which the positions of the various localities they visited were determined, and the lines of coast delineated. The observer in almost all cases was Barents, who, unfortunately, died at Novaya Zemlya, during the third voyage, after having endured the hardships and trials of ten months' residence on its inhospitable and desert shores. Barents never neglected any opportunity of determining the variation of the needle during his voyages; and as those parts of the work in question, which referred to the subject, were intimately connected with the pursuits of Mr. Vogel, he promised to prepare a paper on the subject. Unfortunately, the manuscript was only given to Dr. Beke just as Mr. Vogel was about to leave England, to join Dr. Barth in Central Africa, and was received too late to be printed with the new edition of the Dutch voyages. This paper I inclose for use, should you think proper to give it in the *Athenæum*.

Halley, Euler, Hansteen, Grover, Barlow, Biot, Gauss, Sabine, Faraday, and others, have contributed considerably to our knowledge of terrestrial magnetism, and most of them have propounded theories on the subject.

Before concluding this paper it is necessary to advert briefly to the magnetic intensity in order to explain the probable cause of the declination, and of its amount not remaining constant.

Halley was the first to state in 1683 the opinion that there were four foci of magnetic intensity, viz., two in the northern and two in the southern hemisphere; very little notice, however, was taken of this opinion until Mr. Hansteen in the early part of the present century collected and examined all the magnetic observations that had been made in high latitudes, and concluded that "Dr. Halley was the first person to discover the true magnetic arrangement of the globe, and that his deductions were fully as precise as the observations made in his time permitted." Theory having thus pointed to the field requiring the labours of the experimentalist, subsequent observation has with some exactness shown, not only the localities of these four foci or centres of intensity, but the relative numbers expressing at each the force of the magnetic attraction. The stronger force in the northern hemisphere has been deduced from observations made

in 1843-1844 by Capt. Lefroy, Royal Artillery, to be in 52° north latitude and 92 west longitude; its value is 14.2. The weaker force was determined by Messrs. Hansteen, Erman, and Due, to be in the north of Siberia, and in about 120° degrees east longitude, with a value of 13.3.

The stronger force of intensity in the southern hemisphere is shown to be in latitude 60° 19' south, and longitude 131° 30', from observations made by Sir James Clark Ross during his late expedition in the southern seas, and to have an approximate value of 15.6; while observations made during the same expedition render it probable that the value of the weaker focus is 14.9 nearly; the higher values in the southern hemisphere being probably owing to the fact, that these centres are closer together than the two in the northern hemisphere. There being two foci of intensity in each hemisphere, and each focus being of a different value, the iso-dynamic lines round each would naturally form ovals; the lines of greatest force being nearest each centre, those of gradually decreasing force being beyond. Two adjacent systems of iso-dynamic lines would thus gradually approach each other until they came in contact, when the line joining the points of equal intensity would be of the form of the figure 8; beyond this the lines would not intersect, but the two systems would act as one with lines of equal force surrounding them. When the two northern systems have thus become united, and also the two southern, each acting as one system, their iso-dynamic lines would gradually approach one another until they also formed a more extended figure of 8; beyond this the four systems would act as one, and be surrounded by lines of equal force. Observation has, I believe, proved that this is actually the form of the lines of equal intensity. The lines of equal variation converge towards the maximum focus in each hemisphere, and the line of no variation is found to traverse the space between the two foci in each hemisphere where the western influence of one centre counteracts the eastern influence of the other. The cause of the gradual change in the magnetic declination is probably that the positions of the centres of intensity are variable.

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